M. Barnes Book

1. Catonis disticha de Moribus;
2. Dicta insignia septem Sapientum Græciæ.
3. Mimi Publiani, sive, Senecæ Proverbia, Anglo-Latina.

Cato item *Grammaticè interpretatus* Latinis & vernaculis vocibus pari ordine, sed diversis lineis alternatis.

Quò sc. ætatula Puerilis Præcepta vitæ communis ita legant ut intelligant.

A Carolo Hoolo, *A. M. Privatæ Scholæ Grammaticæ Institutore in Purificum viciculo apud* Londinates.

1. Cato's *Distichs concerning Manners*;
2. *Excellent Sayings of the seven Wise Men of* Greece.
3. Publius's *Stage Verses*, *or* Seneca's *Proverbs in Latine and English.*

Likewise Cato Construed Grammatically, *with one row Latine, and another English.*

Whereby little Children may understandingly learn the Rules of Common Behaviour.

By *Charles Hool*, Mr. of Arts, and Teacher of a private Grammar-School in *Goldsmiths Alley*, *London.*

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BRITISH MUSEUM

An Advertiſement touching *Cato*, and ſome other School-Books tranſlated by *Charles Hool.*

BEing abundantly perſwaded, that the Latin tongue may as readily be attained, as the French and other Languages are with us; or at leaſt to a great deal more perfection, both for ſpeaking and writing, than commonly it is, and that alſo according to our old way of Teaching, *did we uſe ſuch means to facilitate it as they do in other Countries; I have ſeriouſly attended that Method, and (as God hath given opportunity) contrived ſundry helps, whereby I thought I might (probably) eaſe my own pains, and ready my Scholars at their Books.*

And whereas I have hitherto forborn to mention the particular uſe of thoſe already publiſhed, (becauſe I have ſtill in mind, after ſome other requiſites provided, to make a full Diſcovery of the Art of Teaching, *proceeding orderly from the very* A B C *to the height of what is attainable to at a Grammar School:) to ſatisfie their deſires, who continually importune me to ſay ſomething here (by way of Preface) touching the courſe I take, and the benefit I find in teaching this and other School-Books thus tranſlated by me, I ſhall now freely impart my School Method, ſo far as concerneth thoſe Books, and ſo fully as is requiſite by writing. And hereby, I preſume, I ſhall neither exaſperate others, nor do prejudice to my ſelf.*

For I know very well, that the proportioning

of things taught to the Learners juſt capacity, and the ordering of preſent documents, in relation to the paſt and future, ſo as to help the memory to retain the one, and prepare the underſtanding for receiving the other; ſtill carrying on his affections to covet more, is a meer ſlight, and yet a Maſterpiece in our Profeſſion: *Which indeed it is very difficult to diſcourſe on, if not impoſſible to diſcover. Becauſe (as I conceive) this* Ars infundendi *is continually attended with ſo many Circumſtances, and requires ſuch prudential conſiderations, as none can poſſibly obſerve and think on, but thoſe that are very circumſpect and aſſiduous in a long continued Practice.* Scire quid deceat, eſt caput artis, quod nullâ arte docetur, *is very true in School teaching.*

When a Child therefore is, 1. *So well acquainted with his entrance into the* Latin Tongue, *as that he can tell you (according to his rudiments, or* Grounds *of* Grammar) *what part of Speech any word is, what are its Accents, and with what it agrees, or by what it is governed according to Rule.* 2. *When he can decline any Noun, and form any Verb, and render the Rule of the Genders of the one, and of the Prætertenſe and Supines of the other, out of* Propria quæ maribus, Quæ Genus, *and* As in Præſenti. 3. *When by the daily uſe of his Vocabulary, and Phraſes, he hath a good ſtock of proper words, and neat expreſſions, ſo as plauſibly to deliver himſelf upon any familiar occaſion.* 4. *When he hath been exerciſed a while in conſtruing, parſing, altering, and imitating the* Collections out of *the loweſt* School-

Authors,

Authors, *and can do it Grammatically, though not altogether ſo exquiſitely, as may be expected and attained to by after practice.* 5. *When he can read either Engliſh or Latin pretty diſtinctly, and can frame to write truly and legibly, and to keep his books fair: Then let him take an eaſie progreſs in the ſame Language by the help of his* Latin Grammar, *and the* Authors *already provided him; after this Method.*

1. *Let him, together with his* Sententiæ Pueriles, *procure himſelf a little Paper book of the ſame bigneſs, and handſomly ruled; in which let him every Monday, Tueſday, and Wedneſday in the forenoon (after he hath read two or three Verſes in the* Latin Teſtament, *and repeated his* Grammar part.) 1. *Write down half a Page of the Sentences both Engliſh and Latin according to the Printed Copy, and get them by Heart, as he writeth them, which will cauſe him to be more intent upon the matter, and to write more truly and leiſurely.* 2. *Let him repeat ſo many of them as he is well able (without tiring his memory) by heart, out of his own written Copy, and conſtrue them likewiſe* memoriter, *ſometimes out of Engliſh into Latin, and ſometimes out of Latin into Engliſh.* 3. *Let him parſe as many Sentences as the time and your leiſure will permit you to hear; and be ſure he decline thoſe Nouns, and form thoſe Verbs through, which ſeem more difficult, and inform him touching what Rule you know he is not ſo well acquainted withal in his Grammar, or which he doth not ſo well underſtand, and let him turn to it. For this purpoſe he ſhould always bring his Grammar with him, when he*

cometh

cometh to ſay his Leſſon. 4. *Shew him how to imitate or vary one of thoſe Sentences, and then cauſe him to write it down, taking ſpecial heed to the placing of his Latin words in the Latin order.* Ex. gr. *When he hath ſaid Grammatically,* i. e. *as our words ſtand in Engliſh.*

Opitulare amicis. *Be helpful to thy friends.*

Let him change ſome accidents of the words thus,

Opitulabor amico. *I will help my friend.*

Afterwards let him imitate it, by altering ſome of the words, and keeping the conſtruction in the Latin order, thus;

Amicis opitulare. *Help thy friends.*

Miſeris opituletur Deus. *God help poor folks.*

Sociis noſtris opitulabimur.

We will help our fellows.

Then help them to underſtand and remember it, by ſhewing them how to return an anſwer in the ſame caſe that the Queſtion is made in, as

Q. Quibus opitulaberis? *R.* Amicis.

Q. Whom will you help? A. *My friends.*

And in the ſame Mood and Tenſe.

Q. Amicis tuis quid debes facere? *R.* Opitulari.

Q. What oughteſt thou to do to thy friends? A. *To help them.*

On Mondays *and* Wedneſdays *in the afternoons (after the* Vocabula's *repeated) let a Boy* 1. *Tranſcribe out of* Cato *into a paper Book provided for that purpoſe, two or three Diſtichs Latin and Engliſh; and as he writes them, let him get them by heart, and afterwards rehearſe them ſo, according to his written copy:*

2. *Let*

2. *Let him construe them word by word* memoriter (*and to help him in so doing, let him make use of* Cato *Grammatically construed*) *and parse them according to the grammatical order.* 3. *Let him oppose every Lesson by way of Question and Answer both English and Latin, which he should thus write down in two columes in a little Book,* ex. gr. *out of the first Distich.*

Q. What is God?	*Quid est Deus?*
A. A Spirit.	*Spiritus.*
Q. How know you that?	*Unde id scis?*
A. Verses tell me so.	*Sic dicunt carmina.*
Q. How is God then to be worshipped?	*Quommodo ergo colendus est Deus?*
A. With a pure mind.	*Purâ mente.*

And then 4. *Let him give you the sense of the Distich thus;*

God, who is a Spirit, is chiefly to be worshipped of us, and that with a pure mind.

Deus, qui est Spiritus, à nobis precipuè & purâ mente colendus est.

On Tuesdays *and* Thursdays *in the afternoons let Children learn to talk with one another according to the expressions they meet with in* Pueriles Confabulatiunculæ, *and* Corderius's School-Colloquies *thus:* 1. *Let them construe a Colloquy, or more* verbatim. 2. *Cause them to analyse exactly* (*at the least*) *one, of every part of Speech in it, and to deeline a Noun, and conjugate or form a Verb thorow-out.* 3. *Let them take a Clause or a whole Sentence, and alter it quite to another meaning by other words;*

placed in the ſame order that thoſe are in the Book, 4. Let them try who can ſay the moſt part of a Colloquy by heart, and ſee how well they can imitate it. 5. Let them frame a Colloquy of their own in Engliſh, and turn it into Latin, marking according to the figures of their Books, the page or Colloquy and line, where the words and Phraſes, or Sentences they make uſe on, are to be found, eſpecially if they be ſuch as they ſeldom meet withal.

But however, Let them have a paper Book, wherein the Grammar Rules are written, after the manner of common-place heads, and ever as they find examples in theſe Authors anſwering their Rules, let them write them down under them. Let them likewiſe have a book for Phraſes, Alphabetically contrived, wherein they may write down ſuch elegancies as are worthy the preſent noting, and of which they may come to make uſe of at another time. The benefits that accrew to Children by thus canvaſing theſe leſſer Authors, are extraordinary; For, 1. It bettereth them in reading either Engliſh or Latin. 2. It teacheth them Orthography, and fair writing. 3. It makes them rightly to underſtand what they Learn, and eaſily to remember it, by preſenting every thing to the Phantaſie as well by the eye as by the ear, and imprinting them faſt upon the memory by an earneſt intention and reiteration. 4. It not only helps them to conſtrue ſurely, and with confidence, and 5. To parſe readily any word in their leſſon (which are things meerly Grammatical;) but alſo 6. Inſtructeth them in the Moral part of Learning, both how to behave themſelves, and to ſpeak as thoſe

of

of better breeding. For it maketh the matter, words, and Phraſes in every leſſon their own, and ſtores them with Copy and Variety of both, to uſe upon any occaſion. And this is it which Mr. Brinſley *truly calls the very picking out of the kernel, and the life of every Lecture.*

Now for the tranſlating of theſe books, to the end they might be thus improved to the Childrens *greater advantage, I conceived there was to me a neceſſity ſo to do, if I meant at all to uſe them, as (I obſerve) the generality of School-Maſters have done both here and beyond the Seas for many years, and ſome Ages together.*

1. *In regard the parties to whom they are commonly taught are but little ones, of about ſeven or eight years old, who are not ſo well able to apprehend terms of Art, and digeſt Rules; as to imitate, remember, and repeat the forms of Speech in any Language; whereof, when they have gained ſome knowledge, the Rules may be better inſtilled into them by informing them in a Practical way, why they ſaid thus and thus, and directing them withal, how to ſay the like, when they are put to it.*

2. A Book altogether Latin is (*as I may term it*) a meer Barbarian to our Children, *that are ignorant in the tongue, and therefore know not one word in the Book what it meaneth, further than it is told them. Hence cometh it to paſs, that when the Maſter, or (as in many Schools) a boy takes upon him to interpret a place in an Author, and to tell Children* verbatim *what it meaneth (though never ſo diſtinct-*

ly

ly and twice or thrice over) the work of Conſtruing proves ſo elaborate, that they can receive but a very little at one Leſſon, whereas the more one hears or reads of any language, and the oftner he meets with the words and phraſes in it (ſo he do but well underſtand what they mean) the more apt he is to remember them, and the ſooner and the ſurelier to attain the Tongue. Moreover a Book only Latin, preſents in it many things to be conſidered at once (and the moſt of them beyond a Boys apprehenſion) before one can underſtand it; viz. *the* proper *and then the* tropical *ſignification of the words, and which of many is to be uſed in each particular place. 2. How the words are to be tranſproſed from the* Rhetorical *to a* Grammer order. *3. How every Elegancy and Phraſe is to be rendred according to the natural Idiom. 4. How the Sentence or Speech doth hang together in our language, ſo as to expreſs the ſame ſenſe that it bears in Latin: For the pondering of all which, a young Learner had need to be helped by having the languages ſet down as they anſwer one another, that thereby he may be able to compare them both together, and expreſs the one by the other, giving to each its due propriety.*

3. Becauſe the profeſſion of a Latin Schoolmaſter is to teach the Latin tongue, and not the Grammer only (*which is but an introduction to it*) *and experience tells us that* no language is more readily got than by familiar diſcourſe in it, *and ability therein is no way ſooner gained than by comparing the tongue we learn with that we know, and asking how they call this, or how they ſay that in another lan-*

language, which we are able to expreſs in our own.

4. *The having of theſe firſt Books meerly Latin, ſeemed a main cauſe why Children made ſo little progreſs in them, and with ſo little benefit or pleaſure. For commonly they peruſe not above ſix or ſeven leaves in ſome one of thoſe Authors, not regarding them further, than to conſtrue or parſe their preſent Leſſon, which they ſeldom do as they ought, becauſe they do not well underſtand them, whereas by having them in Engliſh and Latin together, they will run their Books two or three times through, and readily perform any task their Maſters ſhall impoſe upon them.*

5. *Whereas many that had taſted the ſweat of their own labours, and were free in imparting it to others, had formerly tranſlated certain* School-Books *(by which many hundreds that have induſtriouſly uſed them to help themſelves, and others, in the Latin, have received much benefit.) I obſerve the preſent rarity of ſuch Books had made them exceſſive dear, and therefore conceived it requiſite to make them more common; and that both the Engliſh an Latin might be had under one, I have ſet them down conſtantly together.*

6. *This, I conceive, is the ſureſt (if not the only) way to avoid* Angliciſms, *and other* Barbariſms *which are incident to Children in making Latin, For where a Rule many times cannot be had to direct them, nor their Dictionaries be able to ſupply them with words and phraſes, their Authors may. And it is undoubtedly better for a Child to learn to ſpeak well at the firſt, than after he hath got an habit of* Bald, Dun-

duncical Latin (*as they call it*) *by attending only the Rules, to be first made to unsay it, and then to express it better, as his Author hath done.*

7. *I might alledge further, that these manner of Translations may prove beneficial, though not so necessary altogether, to many at riper years, as well as to little boys,* viz. 1. *To the weaker sort of* Country School-Masters, *that have no supply of Books, who may hence gain the true construction of a place which seems doubtful, obscure, or erroneous.* 2. *To* young Students, *who come not perfectly grounded to the Universities, as it is meet, who by using Books translated may attain a Copy of proper Language, without trusting too much to Dictionaries, which do* oft-times fail, *if not deceive them.* 3. *To those that have lost their Latin Tongue, and would recover it by their own industry. And lastly to them, that after a little insight into it, having no other means to increase it but by these Books, which do serve, upon my knowledge, to many instead of private Teachers, and are effectual, with a little direction now and then, when the Learner finds himself at a loss.*

Touching the manner of Translating, I observe Many Men, many Minds, *and therefore there are many Methods or ways taken by many. Some set down the English only, as Mr.* Brinsley; *some the English and Latin together, and that word by word, as Mr.* Hain; *or clause by clause, as Dr.* Web; *or speech after speech, as Mr.* Bernard. *For my part, I have observed that course which I found most agreeable to my Scholars apprehensions, which I see also taken by the French, Dutch,*

Dutch, and other School-masters in foreign parts, who do certainly ſooner gain the Latin Tongue by admitting theſe helps, than we that abandon them in England. *I have endeavoured to frame my Engliſh ſtile to the Latin, ſo, as at once to reach the Authors true meaning, and to condeſcend to the capacity of a young Learner. As for rendring of words Grammatically, I have ſometimes done it, where other words would have ſeemed to carry the child too far aſide. Sometimes I have purpoſely ſet down the ſenſe of the Latin, as we expreſs it in Engliſh diſcourſe, that a child may thereby be enforced more diligently to ſearch out his way of Conſtruing. And I find that children which have been exerciſed in* Vocabularies *and* Grammar-Rudiments, *will in a very ſhort time be able to conſtrue Grammatically of themſelves, becauſe the ſenſe, and Grammar order, and knowledge of the words before hand, direct them very readily to what they would ſay, and they quickly recal their own errours. I have therefore taken the moſt care to make our Engliſh anſwer the Latin in its propriety of Words and phraſes. For,* To render the Latin word for word, would ſeem too harſh in our Engliſh tongue, *which would ſometimes ſcarce be underſtood to be Engliſh,* and children are ſhort of Judgment, how to give the right ſignifications of Words: *eſpecially where the matter is not familiar unto them, which I conceive to be the main reaſon why ſo many have rejected theſe more ancient and firſt* School-Books, *eſpecially of late years, and ſince our Children are put to Latin ſo early. Where places admit of a*

double

double ſenſe I have followed that which in the judgement of Commentators upon that place, ſeemeth the moſt natural, and where they admit ſometimes of a double Text, I have made the Conſtruction alſo double. The elegances that occur more remarkable, I have cauſed to appear by the change of the Letter in the print, and the Sentences are pointed at with this mark ☞ *I have commonly rendred* you *for* thou, *or* thee, *becauſe our children are generally now taught to ſay ſo (eſpecially in common diſcourſe) for manners ſake. For* qu'id me tuiſſas? *is every bodies reply now a dayes, to whom do we ſay* thou, *except he be much our inferiour, though* Eraſmus *was very angry with all ſuch in his time as would not indure to be* thou'd.

Some School Maſters there are, very eminent for their excellent abilities, and long experience (and ſuch whoſe Perſons I acknowledg my ſelf much bound to reverence (that becauſe of ſome ſuſpected inconveniences) are utterly averſe to all manner of Tranſlations of School Books. Now I intreat theſe more ſeriouſly (and in friendly manner as I ſtudy to write this) to conſider, whether more benefit hath not commonly redounded to Schools where Tranſlations have been uſed, than where they are totally excluded? I mean ſo as to make the Scholars learn more chearfully, and the Maſters to teach more comfortably.

1. *Seeing it is manifeſtly apparent, that ſince Mr.* Hayn *put out the* Conſtruing Book, *the Grammer hath been ſooner and more profitably learn'd by the generality of Children under ten, than ever it was before, by here and there a youth near twenty years*

old

old. *And tho the moſt School maſters at its firſt coming up, exclaim'd againſt it, and with all ſtrictneſs forbid it to come within their Schools, yet the help it did to children at home and underhand, towards the performance of their tasks, and the eaſe that Maſters found in having their children prepared aforehand for their Leſſons, hath ſo far convinced men, and prevailed, that a million (I believe) of thoſe Books have been ſold; and that which we call* Lillies Grammer *is now ſeldom bought without a* Conſtruing Book, *to explain its meaning.*

2. *we ſee it evidently, that the* Greek *tongue hath been more generally ſtudied, and more eaſily attained, and that to a great deal more perfection than formerly, both at Univerſities, and elſewhere, ſince all thoſe* Orators, Poets, Hiſtories, Fathers, (*and what not*) *have been tranſlated into Latin.*

3. *The Practice of ſome Maſters that make uſe of Interliniaries for themſelves, whereby they learn the Eaſtern Languages (not to ſpeak of their Conſtruing the French or Spaniſh Bibles by the help of an Engliſh one) may excuſe their Scholars; and convince them, that Tranſlations may as well be allowed to Children as Men. If they ſay Boyes muſt work it out by their own ſelves, I may reply, that they have neither that ſtrength of judgment, nor aptneſs to deviſe wayes (whereby to help themſelves at a loſs) that men have and therefore ſhould not be left (as commonly they are) to ſhift for themſelves more than Men would be.*

4. *I think it as profitable for a Child, having had his Leſſon once conſtrued to him (or not at all) to learn*

how

how to conſtrue perfectly by a book, as by his Maſters often telling him, who (perhaps) ſometimes chides him becauſe he doth no better remember. And the poor boy therefore, to faſten it the better in his memory by the ſenſe, makes uſe of his own weak ſhifts, to ſcribble the word (which he conceives, but is not yet ſure) his Maſter told him, in the margine of his book. I am ſure it is more encouragement to the Scholar to know where to help himſelf, and leſs trouble to the Maſter that he can do as well without him: Not to ſay, that it conduceth ſomething to the fairer keeping of their books. What need I care what way my Scholar con his leſſon, ſo he can ſay it truly? The eaſieſt way for himſelf to learn, is the acceptableſt way for me to teach him by; and the moſt profitable doubtleſs to us both, if it be conſtantly followed to the gaining of an habit.

Now whereas it is objected, that Tranſlations in a School, are means to beget and maintain, 1. *Idleneſs in the Maſter; and* 2. *Truantlineſs in Scholars; I anſwer,*

1. *I obſerve them that commonly make this objection, to be converſant rather in teaching Scholars that are towards maturity, both of age and learning, than in entring little Ones into a tongue, whereof they know nothing, however therefore with them there be no need of ſuch mean Subſidiaries as theſe, yet with others there may.*

2. *This objection is but a groundleſs ſuſpition of theirs that have never made uſe of them; which till they do, they can never certainly ſay what conveniences or inconvenieuces attend them. In the mean*

time

time their Opinions *are no infallible proofs, and I will not take upon me to refute them; being not desirous to impose upon any man, either in matter of judgment or practice.*

3. *But this I can confidently say (now near upon 20 years experience in this Calling, as well publickly as privately)* 1. *That a Master, whose own eyes ought to be his constant and best Monitors among his Scholars, shall not want imployment, were his work made never so easie to his hand, to see that Children do orderly behave themselves, and diligently perform their tasks within their limited times.* 2. *Though Translations do make the Master's work in teaching a great deal more easie, because Children, with a little of his direction, may be able by their help to construe and parse their Lessons; yet doth it not therefore follow, that by them he hath nothing left him to do: for it is some work to hear, and instruct, and examine his Scholars, in repeating their tasks (though they be never so well prepared, and ready in saying;) and if, because they can say readily, he dispatch them the sooner, he may take the opportunity to shew them how to observe, imitate, or make use of the passages in their lessons; and by thus doing, he shall improve their knowledge, both for behaviour and language. And indeed,* this is the end of all our learning, that we may know and do our duty both to God, our selves, & other men, and perswade those men with whom we converse to do so too.

4. *Those* Helps *are so far from making Children any way to truant it that they exceedingly increase in them a desire to their Books, and make them continually (in School time at the least) to busie themselves*

about them. For, 1. *They take away thoſe dulling diſheartnings, that do uſualy befal Children (when they are put to get a Leſſon, the meaning whereof they do not well underſtand: who, when others forbear to tell them, and their own contrivances to help themſelves fail, do preſently deſpair of what they are about, and look no further after it.* 2. *The writing, imitating examining, and doing other things for the improvement of their leſſons, will afford them little time to be idle; whereas when Boys have no more to do but that every days work of conſtruing and parſing, they ſpend little or no time in looking after it, but either betake themſelves to ſome buſie chat, or fooliſh paſtime, or (which is worſe) ſit ſottiſhly idle in the School or ſlip out at the door, and there they do* emanare, *tarry forth (which is properly to* truant it *) if they do not withal commit ſome egregious miſdemeanour or other.* 3. *One may imagine that a lothneſs rather to undergo the burden of reading ſo many exerciſes as Children can readily perform by help of theſe Tranſlations, and a little direction of the Maſter now and then, ſhould incline many Maſters to neglect them, than any fear of having too little to do in a Calling ſo every way cumberſome and full of toil. But for the trouble of reading Exerciſes a diſcreet Maſter can deviſe better ways, how to help himſelf in it than I can at this time ſtand to preſcribe.*

5. *Let who will object further what they pleaſe to imagine againſt it, ſo long as we ſee* this courſe (*which I uſe in private, and do now commend to the publick*) of teaching language by language, as well as by Grammar rules, is that which they take for the moſt part in all places beyond the Seas, and by

which

which they out strip us in Latin. *And no wise man will be angry to see English Boys have as easie Helps for the Latin, as these commonly have in foreign parts: seeing our Language hath very little nearness to the Latin whereas others of most use and eminency with us,* (i. e. *the French, Spanish, and Italian*) *seem wholly to be bred out of that tongue now corrupted.*

6. *My intentions are not to fill the Schools* (*as some are merrily said to have done the world*) *with Translations; but only by the helps of some few selected ones to bring on the younger sort of School boys, in Grammatical Exercitations, and getting Language, till they be able to help themselves in the purest Latin Authors. And this, I conceive, they will readily do, after they have run over* (*besides the Books already mentioned*) Æsop's Fables, Terence, *and a* competent number of select Epistles: *all which I have now in hand, and endeavour* (*as God affords me opportunity*) *to finish, according to my agreement with the Company of Stationers.*

It would be tedious to my self, and Reader, to continue a discourse touching the Author of this Book of Distichs, as 1. *To dispute whether* Cato major *or* Cato minor, *or* Valerius Cato *the Grammarian, might not have been Authors of it.* Or 2. *To enquire the reasons, why some have fathered it upon* Seneca, *some upon* Chrysostome, *and others upon* Ausonius. Or 3. *To determine which of these three was its ancientest and justest title, viz.* Ethica Catonis, Tullius de Præceptis Catonis (*whereby some have thought* Tully *compos'd it,*) *or* Libellus elegantissimus qui inscribitur Cato. Or 4. *To censure with* Erasmus *and* Scaliger

that this Book was called Cato, *becauſe it hath in it Sentences worthy of* Cato, *or is able to make one that obſerves them, a wiſe & well behaved man, as* Cato *was.*

I ſhall only ſay, that this Book hath been every where approved on, and taught in Schools and all Countries for theſe many Ages together, inſomuch, as Planudes *turned the Diſtichs into Greek,* Eraſmus *made* Scholia's, *and others before him had written* Commentaries *upon them.* Corderius *for his own eaſe and Scholars benefit conſtrued them in French, and ſome (about 70 years ſince) converted his conſtruction into Engliſh. Sir* Rich. Baker, J.P. *and ſundry others, have rendred them in Engliſh verſe: So that I ſhall neither ſeem to introduce a new Author, or to bring any uncouth device into our Schools, if for the ſweetning of this Poet, and that children may more eaſily digeſt it, I take the like courſe that others of greater worth have done before me.*

Thoſe arguments (I confeſs) which Mr. Mulcaſter *and ſome others have uſed againſt this Book, (and this chiefly, that it was too ſerious for little Ones that mind nothing beyond their toys,) did much ſway me to forbear the uſe of it in my School, till both by turning it into an eaſie Engliſh verſe (as near as might be to the Latin) and conſtruing it* verbatim *in an Interlineary way, I had rendred it more ſuitable to their apprehenſions. And now they ſometimes delight both me and themſelves, in ſtriving who can repeat the moſt Diſtichs both Engliſh and Latin by heart, after they have writ them fair (as I have ſaid) in Paper Books.* Corderius *in one of his Colloquies brings in ſome of his Scholars thus exerciſing themſelves and vying memories. What I have hitherto done, or intend (by Gods bleſ-*

sing) *further, in facilitating the way of teaching, was occasioned by my own private endeavours to bring on Children in a chearful and continued exercise of reading, writing and speaking the Latin tongue, as well as English, and to acquaint them all along* (*according to the pitch of their capacity*) *with the Rules of Grammar, letting them see how far both languages agreed in that Art, and wherein they differed. And this I dare thus publickly aver upon tryal, that whereas* (*especially since I have got those* Helps *printed*) *I am constant to my Rule,* (*Which of late I have observed to de injoyned by* Chr. Helvicus) never to whip a Boy for his Book, *or* (*as my Tutor once advised me*) not to punish a Child for his intellectuals, *though I seldom let voluntary misdemeanours in point of manners go unpunished* (*especially where I meet with a stubborn Spirit,*) *I rarely have a Child come to me that doth not studiously attend his learning, and after a while make shew of profit.*

And again, whereas I had formerly framed my Method so, as I usualy saved one year in seven of what I knew others commonly spent; I have sensibly of late gained upon my self so as to gain one of three, of what I have spent heretofore. Nay further, where I have to do with those of riper years, whose abilities and occasions require more expedition, and less attendance, I do constantly undertake in six Months to make them intelligibly to peruse any ordinary Latin Author, and to give the Grammatical reasons for what they read: and I bless God, I fail'd in performance with none that have carefully attended their appointed hours, which is once in two days to receive directions, and imploy their spare time accordingly. The main thing to be re-

quired either from Children, or men of years, is a willing mind to be taught, and an attentive ear. Parents therefore might do very well, when they bring their ſons to the School, either to engage for their quiet demeanor there, or to leave the Maſter to his power to command it, or (at leaſt) to forbear ſuch expreſſions of indulgency as may incourage them to rudeneſs beyond controul.

I have wondered to hear that ſome of our Profeſſion ſhould blame others, for going about by theſe means to proſtitute learning, and to make the way of knowledge too common a thing, which in my judgment is impoſſible. For, let the way be never ſo eaſie, all will not deſire to go it, and if one ſhould begin never ſo early, and proceed never ſo faſt, in a way of learning, it would be with him as it is with other Travellers, who when they have once come whether the Earth and Skie ſeemed in their eyes to meet, they find the Heavens as high as formerly it was above them, and that meeting (as ſome rudely call it) of the Earth and Element, to be ſtill as far as they can ken before their face: And the wiſeſt man a live will ingeniouſly confeſs (as wiſer men than he, perhaps, have done before him) that all the little which he knoweth, is nothing in compariſon to that infiniteneſs of things whereof he is ignorant. Beſides, were the Art of School teaching never ſo common, there are Children enough (but eſpecially in London) *to be taught and it is work for more than one man to reduce our corrupted nature to good order. For my part, I have often wiſht, that all Parents were able to teach their own children; for then they would either eaſe School-maſters by ſetting their work more forward, as ſometimes they do their ſervants, or more liberally re-*

ward

ward their pains, that diligently, and faithfully perform their truſt, in a thing of ſuch concernment, and wherein themſelves have no judgment.

I know it is with Books, as with diſhes at a Table, where every one taſteth what he beſt liketh, and ſome prefer meer Kick-ſhaws before ſolid meats. I ever liked that free law of hoſpitality, viz. Every Man what he pleaſeth ; *and therefore amongſt others I only preſent my diſh, and preſs it upon no mans ſtomach. And foraſmuch as I neither oppoſe nor preſcribe to others, I hope none will trouble themſelves to oppoſe, or detract from me, but either candidly cenſure what I thus freely communicate, or commit their miſdoings to the common teſt.*

It is God I ſerve in what I do, and my Country that I deſire to benefit; and as I repoſe my ſelf ſecurely upon God, in aſſurance of his protection, ſo I hope none of my Countrymen will envy or malign my undertakings. But if any man do ſo, I account Gods amiable countenance, and the incouragement I receive from men of known integrity, and learning, to have far more force to bear up my ſpirits, than their cavils can be to deject them. And now, whether I ſeem to have ſaid too much, or too little of this ſubject, I forbear more than to ſay,

Reader, though perhaps this may not pleaſe thee, it may profit ſome of thine; and therefore ſcorn not the tender, from him that hath often profeſt himſelf, and now ſubſcribes, that he is thus

From my School,
June 3. 1659.

ready to ſerve thee, and thine,
Charles Hool.

Mr. Triplet's *Opinion touching thoſe Tranſlations.*

SIR,

'Tis true, that Tranſlations of *School* Authors are excepted againſt by many perſons of Learning and Judgment, as conducing to promote Truantry in Children, who are forward enough to learn with as much eaſe as they can, and delight not in any thing that exacts any pains at their hands. But as ſome would not ſwim at all, if they were not firſt entred with bladders; ſo many would not ſo much as think of wading in the *Latin* Tongue, if they were not brought on with ſuch facile Manuductions as theſe.

Since I have rolled this ſtone, I can upon good experience ſay, that I have good cauſe to thank you for your pains in this kind: For what between dulneſs on the one ſide, and lazineſs on the other, I ſhould not have made ſo great a progreſs in many under my charge, had not your *ſmoothing the way*, thus invited us to paſs on.

And if the Maſter pleaſe, theſe *Tranſlations* may prove *meer Helps and no truantly refuges*: When he doth not content himſelf with the Childs anſwer, ſimply as it lies in the Book, but by varying Genders, Numbers, Voices, Perſons, Moods, Tenſes, *&c.* doth ſo Grammatically Catechize and inſtruct his Scholar, that by every Sentence which you have tranſlated, he is able to make ſuch another; and perhaps the Child that is thus taught, may ſooner learn to go a *high lone*, than he that is taught to go without a *ſtanding-ſtool*.

This is my *Opinion*, I will not call it *Judgment*, for fear of offending them that judge againſt it. The truth thereof I ſubmit to the wiſe. This truth I am pretty ſure of, that I am,

Sir,

Your affectionate Friend and Lover,

THO. TRIPLET.

Hayes, June 25. 53.

The Preface, with ſome very ſhort Precepts in Proſe.

WHen *I obſerved very many men* to miſtake groſly in point of manners, *I thought we were to help and inform their* judgments; *chiefly that they might live glorioufly, and attain to honour.*

5. *Now, dear Child, I will teach thee how thou mayſt* order thy behaviour.

Therefore read my inſtructions ſo, as that thou mayſt underſtand them.

For To read, and not to underſtand, is to neglect.

And therefore.

Humbly pray to God.

10. *Love thy Parents.*

Reſpect thy Kinsfolks.

Stand in fear of thy Maſter.

Keep that which is committed to thy truſt.

Fit thy ſelf { *for the pleading place.* / *to the preſent occaſion.*

15. *Keep Company with good men.*

Come not to the Council, before thou be'eſt called.

Præfatio, cum breviſſimis citra carmen præceptis.

CUM animadverterem quam plurimos homines *errare graviter in via morum*; ſuccurrendum, *& conſulendum Opinioni* eorum exiſtimavi; maxime ut glorioſe viverent, & honorem attingerent.

5. Nunc te, fili chariſſime, docebo quo pacto *mores animi tui componas.*

Igitur præcepta mea ita legas, ut intelligas.

Legere enim, *& non intelligere, negligere eſt.*

Itaque,

Deo ſupplica.

10. Parentes ama.

Cognatos cole.

Magiſtrum metue.

Datum ſerva.

Foro te para.

vel,

Foro pare.

15. Cum bonis ambula.

Ad Concilium ne acceſſeris, antequam voceris.

Be

Be cleanly.
Salute willingly.
Give place to thy better.
Spare thine inferiour.
Keep thy eſtate.
Preſerve modeſty.
Uſe Diligence.
Read Books.
Remember thoſe which thou haſt read.
Have a care of thine Houſehold.
Be kind ſpoken.
Be not angry without a cauſe.
Mock no body.
Laugh not a man in miſery to ſcorn.
Lend a thing; (but)
See to whom thou lendeſt it.
Be by in judgment.
Make feaſts ſeldom.
Sleep as much as may ſuffice Nature.
Keep thine Oath.
Refrain thy ſelf from Wine.
Fight for thy Country.
Believe nothing raſhly.
Take counſel of thy ſelf;
or,
Take ſafe advice.
Avoid a Whore.
Attend Learning.
Thou muſt not lie.
Do good to good Men.
Be not a Railer.
Keep thy reputation.
Judge according to right:

Mundus eſto.
Saluta libenter.
Majori cede.
Minori parce.
Rem tuam cuſtodi:
Verecundiam ſerva.
Diligentiam abhibe.
Libros lege.
Quos legeris, memento.

Familiam cura.

Blandus eſto.
Iraſci abs re noli.
Neminem riſeris.
Miſerum ne irriſeris.

Mutuam dato; (ſed)
Cui des videto.
Judicio adeſto.
Convivare rarò.
Quod ſatis eſt Dormi.

Jusjurandum ſerva.
Vino te tempera.
Pugna pro patria.
Nihil temere credideris.
Tu te conſule;
vel,
Tutò conſule.
Meretricem fuge.
Literas diſce.
Nihil mentiri debes.
Bonis bene-facito.
Maledicus ne eſto.
Exiſtimationem retine.
Æquum judica.

Win thy Parents by forbearance.
Remember a courteſie received.
Stand by the Judgement-ſeat.
Be adviſed.
Uſe vertue.
Moderate thine anger.
Play with a top.
Eſchew dice.
Do nothing according to the opinion of thy ſtrength.
Diſdain not a meaner man than thy ſelf.
Do not covet other mens goods.
Love thy Wife.
Inſtruct thy Children.
Admit the ſame condition, which thou offereſt to others, or,
Endure the Law, which thy ſelf ſhalt make.
Speak little at the Table.
Affect that which is juſt.
Bear love contentedly; *or,*
Be not angry becauſe men love you.

Parentes patientiâ vince.
Beneficii accepti memor eſto.
Ad prætorium ſtato.
Conſultus eſto.
Utere virtute.
Iracundiam tempera.
Trocho lude.
Aleas fuge.
Nihil ex arbitrio virium feceris.
Minorem te non contempſeris.
Aliena concupiſcere noli.
Conjugem ama.
Liberos erudi.
Patere legem, quam ipſe tuleris.
vel,
Pauca *in convivio* loquere.
Illud ſtude, quod juſtum eſt.
Amorem *libenter* ferto.

The first Book of *Cato*'s Distichs concerning Manners.

1 IF God, as Poets say, a Spirit be,
Let him with upright mind be serv'd by thee.
2 Watch always more, and be not given to sloth,
For dayly rest affords to vices growth.
3 Think it a vertue chief, to speak in season;
He's next to God, that can hold's tongue with reason.
4 Scorn to thy self by thwarting cross to be.
Who falls out with himself, with none can 'gree.
5 If thou into the guise of men dost dive;
Whilst they blame others, none without fault live.
6 What thou hold'st hurtful leave, though dear to thee;
Safety sometimes to wealth preferr'd must be.
7 As things require, be either stern or kind:
For wise men without blame oft change their mind.
8 Believe not rashly when thy Wife complains
Of servants: Whom thou lov'st she oft disdains.
9 When you advise one, though he do not heed;
Yet if you love him, in your way proceed.
10 To strive in words with men of words, despise;
All men can speak, but few are truly wise.
11 Love others well, but love your self still most:
Be good to good men, but not to thy cost.
12 Shun rumours, lest thou be'st as th' Author nam'd;
Silence hurts none, but some for words are blam'd.
13 Do not thou promise, what is promis'd thee:
Faith is but rare, because words are so free.
14 When any thee commend, past judgment just,
Touching thy self, and do not others trust.
15 Others good turns to thee be sure to tell:
But nothing say, when thou thy self dost well.

16 Whilst

Catonis Diſtichorum de moribus Liber Primus.

1 SI Deus eſt animus, nobis ut carmina dicunt,
Hic tibi præcipue ſit pura mente colendus.
2 Plus vigila ſemper, nec ſomno deditus eſto:
Nam diuturna quies vitiis alimenta miniſtrat.
3 Virtutem primam eſſe puta compeſcere linguam;
Proximus ille Deo, qui ſcit ratione tacere.
4 Sperne repugnando tibi tu contrarius eſſe:
Conveniet nulli, qui ſecum diſſidet ipſe.
5 Si vitam inſpicias hominum, ſi denique mores;
Cum culpent alios, nemo ſine crimine vivit.
6 Quæ nocitura tenes, quamvis ſint chara, reumque:
Utilitas opibus præponi tempore debet.
7 Conſtans & lenis, ſicut res poſtulat, eſto:
Temporibus mores ſapiens ſine crimine mutat.
8 Nil temere Uxori de ſervis crede querenti:
Sæpe etenim mulier, quem conjux diligit, odit.
9 Cumque mones aliquem, nec ſe velit ipſe moneri;
Si tibi ſit charus, noli deſiſtere cœptis.
10 Contra verboſos noli contendere verbis:
Sermo datur cunctis, animi ſapientia paucis.
11 Dilige ſic alios, ut ſis tibi charus amicus:
Sic bonus eſto bonis, nè te mala damna ſequantur.
12 Rumores fuge, ne incipias novus autor haberi,
Nam nulli tacuiſſe nocet, nocet eſſe locutum.
13 Rem tibi promiſſam, certò promittere noli:
Rara fides ideò eſt, quia multi multa loquuntur.
14 Cum te quis laudat, judex tuus eſſe memento:
Plus aliis de te, quam tu tibi, credere noli.
Officium alterius multis narrare memento:
Atque aliis cum tu benefeceris, ipſe ſileto.

16 *Whilſt, now grown old, mens words and deeds you ſcan,*
Think what you did your ſelf, being a young man.
17 *If one do whiſper ſoftly, do not care:*
They think all ſaid of them that guilty are.
18 *When thou doſt thrive, think things may fall amiſs:*
The end not always like beginning is.
19 *Sith God a frail uncertain Life doth give thee,*
Hope not for dead-mens ſhooes that may out-live thee.
20 *When a ſmall gift is given by a poor Friend,*
Accept it well and highly it commend.
21 *Sith infant bare by nature born thou art,*
The weight of poverty take in good part.
22 *Fear not that end of life which nature gives;*
He that fears death, loſeth even that he lives.
23 *If never a friend doth anſwer to thy merit.*
Do not blame God therefore, but calm thy ſpirit.
24 *That want thou mayſt not, ſave what thou haſt got:*
And that thou mayſt ſave, think thou haſt it not.
25 *Promiſe not twice a thing within thy might,*
Leſt, whilſt thou wouldſt ſeem kind, thou doſt prove light.
26 *When one's a friend in words, but not in heart.*
Do thou the like; thus Art is mock'd by Art.
27 *Think not too well of men for fair words making:*
The pipe ſounds ſweetly whilſt the bird is taking.
28 *If thou haſt ſons, and haſt not means to give;*
Then bring them up to Trades, that they may live.
29 *What cheap is, dear; what dear is, cheap eſteem:*
So ſhalt thou neither baſe, nor griping ſeem.
30 *Do not thy ſelf, what thou art wont to blame,*
When his fault checks him, 'tis the Teachers ſhame.
31 *Ask what is juſt, or what ſeems good to th'eye;*
Its fond to ask what 'tis juſt to deny.
32 *Do not things unknown, before known, advance:*
Known things on judgment reſt, unknown on chance.
33 *Sith all our Life in dangers doth remain,*
Do thou that labour'ſt, count each day for gain.
34 *Yield to thy Friend, when thou canſt him outvie.*
For friends are won by fair compliancy.

16 Multorum dum facta, senex, & dicta recenses,
Fac tibi succurrant, juvenis quæ feceris ipse.
17 Nè cures si quis tacito sermone loquatur;
Conscius ipse sibi de se putat omnia dici.
18 Cum sueris fœlix, quæ sunt adversa caveto:
Non eodem cursu respondent ultima primis.
19 Cum dubia & fragilis sit nobis vita tributa,
In morte alterius spem tu tibi ponere noli.
20 Exiguum munus cum dat tibi pauper amicus,
Accipito placide, plene & laudare memento.
21 Infantem nudum cum te natura creârit,
Paupertatis onus patienter ferre memento.
22 Ne timeas illum, quæ vitæ est ultima finis:
Qui mortem metuit, quod vivit, perdit id ipsum.
23 Si tibi pro meritis nemo respondet amicus,
Incusare Deum noli, sed te ipse coerce.
24 Ne tibi quid desit, quæsitis utere parcè:
Utque, quod est, serves; semper tibi deesse putato.
25 Quod præstare potes, ne bis promiseris ulli:
Ne sis ventosus, dum vis urbanus haberi.
26 Qui simulat verbis, nec corde est fidus amicus,
Tu quoque fac simile: sic ars deluditur arte.
27 Noli homines blandos nimium sermone probare:
Fistula dulce canit, volucrem dum decipit auceps.
28 Si tibi sint nati, nec opes; tunc artibus illos
Instrue, quo possint inopem defendere vitam.
29 Quod vile est, charum; quod charum, vile putato:
Sic tibi nec parcus, nec avarus habeberis ulli.
30 Quid culpare soles, ea tu ne feceris ipse:
Turpe est doctori, cum culpa redarguit ipsum.
31 Quod justum est, petito, vel quod videatur honestum;
Nam stultum petere est, quod possit jure negari.
32 Ignotum tibi nolito præponere notis:
Cognita judicio constant, incognita casu.
33 Cum dubia incertis versetur vita periclis,
Pro lucro tibi pone diem, quicunque laboras.
34 Vincere cum possis, interdum cede sodali:
Obsequio quoniam dulces vincuntur amici.

35 *Fear not small things to give for further ends:*
For favour by this means uniteth friends.
36 *Forbear a quarrel with a friend to move:*
Anger breeds hatred; concord maintains love.
37 *When servants faults provoke you to be wroth,*
So temper, as to strike them you seem loath.
38 *Sometimes by sufferance quell, whom thou can'st beat:*
Patience a vertue is exceeding great.
39 *Keep what thou hast already got by pains;*
Want will increase, where labour makes no gains,
40 *When thou dost thrive, and mak'st thy friends good chear,*
Be still a friend unto thy self most near.

The Second Book of *Cato's* Distichs concerning Manners.

THE PREFACE.

If thou perchance, would learn the ground to till,
Read Virgil; *but if you desire good skill,*
In Herbals, Macer *them in verse will show,*
If Roman *Civil Wars fain you would know,*
Lucan *peruse, who tells you all those fights:*
If you delight in love and wanton sights,
Run Ovid *o'er. But if your mind be set,*
Above all worldly things Wisdom to get;
Hear, and attend, that you may better note,
How one may lead a life from vice remote.
Then come, and (lest you go too far amiss)
Learn here by reading what true wisdom is.

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1 *Help strangers what thou canst; for friends to gain*
By due deserts is better than to reign.
2 *God's secrets, and what Heaven is, to enquire*
Forbear; being mortal, mortal things desire.
3 *Lea[illegible]ing death, for it is fond in thee,*
Throu[illegible]earing death, not one good day to see.
4 *Strive [illegible] being angry, where a doubt may be:*
Wrath [illegible]eps the mind that truth it cannot see.

35 Ne dubites cum magna petas, impendere parva:
His etenim rebus adjungit Gratia charos
36 Litem inferre cave, cum quo tibi gratia juncta eſt:
Ita odium generat, concordia nutrit amorem.
37 Servorum ob culpam cum te dolor urget in iram,
Ipſe tibi moderare tuis ut parcere poſſis.
38 Quem ſuperare potes interdum vince ferendo:
Maxima enim morum ſemper patientia virtus.
39 Conſerva potius quæ ſunt jam parta labore,
Cum labor in damno eſt, creſcit mortalis egeſtas.
40 Dapſilis interdum notis, & charus amicis,
Cum fueris felix, ſemper tibi proximus eſto.

Catonis Diſtichorum de Moribus Liber ſecundus.

PRÆFATIO.

TElluris ſi forte velis cognoſcere cultum,
Virgilium legito: quod ſi mage noſſe laboras
Herbarum vires, *Macer* tibi carmine dicet:
Si Romana cupis, vel civica noſcere bella,
Lucanum quæras, qui Martis Prælia dicet:
Si quid amare libet, vel diſcere amare legendo,
Naſonem petito: ſin autem cura tibi hæc eſt,
Ut ſapiens vivas, audi, quo diſcere poſſis
Per quæ ſemotum vitiis traducitur ævum:
Ergo ades, & quæ ſit ſapientia diſce legendo.

---

1 SI potes, ignotis etiam prodeſſe memento:
Utilius regno, meritis acquirere amicos.
2 Mitte arcana Dei, cœlumque inquirere quid ſit:
Cum ſis mortalis, quæ ſunt mortalia cura.
3 Linque metum lethi: nam ſtultum eſt tempore in omni,
Dum mortem metuis, demittere gaudia vitæ.
4 Iratus de re incerta contendere noli:
Impedit ira animum ne poſſit cernere verum.

5 *Slack not to ſpend, when a juſt cauſe deſires :*
We muſt be ſomewhat free, when time requires.
6 *Rejoyce in little, ſhun what is extream ;*
The ſhip rides ſafeſt in a little ſtream.
7 *With what thou art aſham'd diſcloſe to none :*
Leſt many blame, what thou diſlik'ſt alone.
8 *Conceit not that bad men their ſins do gain :*
For ſins are ſometimes hid, and ſometimes plain ;
9 *The ſtrength of little men do not deſpiſe :*
Whom Nature hath made weak, ſhe makes more wiſe.
10 *When thou haſt not thy match, in time retreat :*
We ſee the conquer'd oft the Victor beat.
11 *Brabble not with him, whom thou doſt well know ;*
The greateſt ſtrife doth oft from leaſt words grow.
12 *Seek not by lot, what God's intentions be ;*
He knows without thee what to do with thee.
13 *Envy for gaudy ſtate be ſure to fear ;*
Which, if it do not hurt, is hard to bear.
14 *Be of good comfort, though condemned wrong ;*
Who gets by unjuſt doom, ne'er joys it long.
15 *Of words in brawling make no repetition ;*
Who rakes up diſcord, ſhews a bad condition.
16 *Neither commend thy ſelf, nor thy ſelf blame ;*
Whom glory vain doth vex, fools do the ſame.
17 *Spare what you get, when one exceſſy ſpends,*
What hath been long a getting, quickly ends.
18 *Play thou the fool when time needs ſuch a guiſe ;*
Folly to counterfeit becomes the wiſe.
19 *Exceſs and Avarice be ſure to fly,*
For to thy credit they are contrary.
20 *Credit not always them that things relate ;*
Small heed is given to them that often prate.
21 *If you in drink offend, do not excuſe it ;*
The fault is not the Wines, but you abuſe it.
22 *Commit thy ſecret to a friend that's ſure,*
With a good Doctor truſt thy bodies cure.
23 *To ſee bad men thrive, grieve not at all,*
Fortune ſmiles on them to their greater fall.

5 Fac ſumptum propere, cùm res deſiderat ipſa:
Dandum etenim eſt aliquid, cùm tempus poſtulat, aut res.
6 Quod nimium eſt fugito, parvo gaudere memento:
Tuta mage eſt puppis, modico quæ flumine fertur.
7 Quod pudeat ſocios prudens celare memento,
Ne plures culpent id, quod tibi diſplicet uni.
8 Noli putes pravos homines peccata lucrari:
Temporibus peccata latent, & tempore patent.
9 Corporis exigui vires contemnere noli:
Conſilio pollet, cui vim natura negavit.
10 Quem ſciêris non eſſe parem tibi, tempore cede;
Victorem à victo ſuperari ſæpe videmus.
11 Adverſus notum noli contendere verbis;
Lis minimis verbis interdum maxima creſcit.
12 Quid Deus intendat noli perquirere ſorte;
Quid ſtatuat de te, ſine te, deliberat ipſe.
13 Invidiam minimo cultu vitare memento;
Quæ ſi non lædit, tamen hanc ſufferre moleſtum eſt.
14 Eſto animo forti, cùm ſis damnatus iniquè;
Nemo diu gaudet, qui judice vincit iniquè.
15 Litis præteritæ noli maledicta referre;
Poſt inimicitias iram meminiſſe malorum eſt.
16 Nec te collaudes, nec te culpaveris ipſe:
Hoc faciunt ſtulti, quos gloria vexat inanis.
17 Utere quæſitis modicè, cùm ſumptus abundat;
Labitur exiguo, quod partum eſt tempore longo,
18 Inſipiens eſto, cùm tempus poſtulat aut res:
Stultitiam ſimulare loco prudentia ſumma eſt.
19 Luxuriam fugito, ſimul & vitare memento
Crimen avaritiæ: nam ſunt contraria famæ.
20 Nolito quædam referenti credere ſemper.
Exigua iis tribuenda fides, qui multa loquuntur.
21 Quod potu peccas, ignoſcere tu tibi noli:
Nam nullum crimen vini eſt, ſed culpa bibentis.
22 Conſilium arcanum tacito committe ſodali,
Corporis auxilium medico committe fideli.
23 Noli ſucceſſus indignos ferre moleſtè:
Indulget fortuna malis, ut lædere poſſit.

24 *Foreſee to bear ſuch things on thee may light:*
An evil hurteth leſs by good fore-ſight.
25 *In adverſe fortunes let not down thy head;*
Keep hope; hope never leaves men, no, not dead.
26 *Let not a thing ſlip that doth pleaſe thy mind:*
Time hath a lock before, but's bald behind.
27 *What's paſt conſider, what's to come foreſee;*
In this like Janus, *that looks two ways, be.*
28 *To make you ſtronger, ſometimes eat in meaſure:*
We owe more to our health, than to our pleaſure.
29 *The peoples cenſure never ſcorn alone,*
Leſt whilſt thou ſlighteſt many, thou pleaſe none.
30 *Have great care of thy health, which is the chief:*
Blame not the times, when thou work'ſt thine own grief.
31 *Regard not dreams: for what men wiſh ſhould be,*
When they're awake, they hoping in ſleep ſee.

The third Book of *Cato*'s Diſtichs Concerning Manners.

THE PREFACE.

READER, if thou this verſe away wouldſt bear,
Theſe Rules of living well, be ſure to hear.
With learning ſtore thy mind, ceaſe not to learn;
Without it none can life from death diſcern.
Thou ſhalt get good by't: But if thou it ſcorn,
Thou mak'ſt thy ſelf, not me that writes, forlorn.

---

1 *WHen thou liv'ſt well, mind not what lewd folk ſay:*
It is not in your power their tongues to ſway.
2 *Being produc'd as witneſs, what thou can:*
Hide thy friends faults (yet play the honeſt man.)
3 *Soothing and liſping ſpeeches ſtill beware:*
Plain truth is ſound, but lies deceitful are.
4 *Fly ſloth and ſluggiſhneſs, for when the mind*
Grows faint, though idleneſs, the body's pin'd.

24 Proſpice qui veniunt hos caſus eſſe ferendos:
Nam levius lædit quicquid provideris ante.
25 Rebus in adverſis animum ſubmittere noli:
Spem retine: ſpes una hominem nec morte relinquit.
26 Rem tibi quam noſcis aptam dimittere noli:
Fronte capillata, poſt eſt occaſio calva.
27 Quod ſequitur ſpecta, quodque imminet ante videto:
Illum imitare Deum, qui partem ſpectat utramque.
28 Fortior ut valeas, interdum parcior eſto:
Pauca voluptati debentur, plura ſaluti.
29 Judicium populi nunquam contempſeris unus;
Ne nulli placeas, dum vis contemnere multos.
30 Sit tibi præcipue, quod primum eſt, cura ſalutis.
Tempora ne culpes, cum ſis tibi cauſa doloris.
31 Somnia ne cures: nam mens humana quod optat,
Cum vigilat, ſperans per ſomnum cernit id ipſum.

Catonis Diſtichorum de Moribus Liber Tertius.

PRÆFATIO.

HOC quicunque velis carmen cognoſcere, Lector,
Hæc præcepta feres, quæ ſunt gratiſſima vitæ.
Inſtrue præceptis animum, nec diſcere ceſſes;
Nam ſine doctrina, vita eſt quaſi mortis imago.
Commoda multa feres: ſin autem ſpreveris illud,
Non me ſcriptorem, ſed te neglexeris ipſe.

---

1 CUM recte vivas, ne cures verba malorum;
Arbitrii noſtri non eſt quid quiſque loquatur.
2 Productus teſtis, (ſalvo tamen ante pudore,)
Quantumcunque potes, celato crimen amici.
3 Sermones blandos blæſóſque cavere memento:
Simplicitas veri ſana eſt, fraus ficta loquendi.
4 Segnitiem fugito, quæ vitæ ignavia fertur:
Nam cum animus languet, conſumit inertia corpus.

5 *Mirth with thy labour ſometimes put in ure,*
That better thou mayſt thy labour endure.
6 *Carp not at that which others do or ſay,*
Leſt ſome thus ſcoff at thee another day.
7 *What ſtock thy friends by will have left to thee,*
Keep and encreaſe, leſt thou a by-word be.
8 *If thou haſt wealth good ſtore towards thine end,*
Live frankly, and be free to every friend.
9 *Good counſel from thy ſervant do not ſlight,*
Scorn no mans judgment, ſo that it be right.
10 *If thine Eſtate be not as 'twas before,*
Yet ſee thou live content with preſent ſtore.
11 *For portion ſee thou marry not a Wife,*
Nor care to keep her if ſhe fall to ſtrife.
12 *By others take example what t' avoid,*
Or do; anothers life is our beſt guide.
13 *Attempt that only which thou canſt perform,*
Leſt, over-preſt with th' work, thou leav't with ſcorn.
14 *What thou ſeeſt badly done, do not conceal;*
Leſt thou be thought like them, thou'lt not reveal.
15 *Appeal to th' Judge, being over-born by might;*
For Laws themſelves would fain be rul'd by right.
16 *What thou deſerv'ſt to bear, bear without grudge:*
And being guilty, be thy proper Judge.
17 *Read much, and when that's read, read more again;*
Poets, not to be truſted, wonders feign.
18 *Say little at a feaſt, leſt thou be nam'd*
A tatler, whilſt thou wouldſt, be civil eſtim'd
19 *Thy angry Wife's tart language do not fear;*
When women would deceive, they ſhed a tear.
20 *Uſe thine eſtate, but make no wilful waſte;*
Who waſte their own, would others ſpend as faſt.
21 *Reſolve, of death no fear is to be had;*
Which though not good it ſelf, ends all that's bad.
22 *Thy Wife's tongue bear with, if ſhe thrifty be:*
For not to bear, but brawl, is bad in thee.
23 *Thy parents love, the one as well as th' other;*
To pleaſe thy Father, do not croſs thy Mother.

The

5 Interpone tuis interdum gaudia curis,
Ut possis animo quemvis sufferre laborem.
6 Alterius dictum, aut factum nè carpseris unquam;
Exemplo simili nè te derideat alter.
7 Quæ tibi sors dederit, tabulis suprema notato;
Augendo serva, ne sis quem fama loquatur.
8 Cùm tibi divitiæ superant in fine senectæ;
Munificus facito vivas, non parcus amicis.
9 Utile consilium Dominus nè despice servi;
Nullius sensum, si prodest, tempseris unquam.
10 Rebus & in censu, si non est quod fuit antè,
Fac vivas contentus eo, quod tempora præbent.
11 Uxorem fuge nè ducas, sub nomine dotis,
Nec retinere velis, si cœperit esse molesta.
12 Multorum disce exemplo, quæ facta sequaris,
Quæ fugias: vita est nobis aliena magistra.
13 Quod potes id tentes, operis nè pondere pressus,
Succumbat labor, & frustra tentata relinquas.
14 Quod nôsti haud rectè factum, nolito tacere;
Nè videare malos imitari velle tacendo.
15 Judicis auxilium sub iniquâ lege rogato:
Ipsæ etiam leges cupiunt ut jure regantur.
16 Quod meritò pateris, patienter ferre memento:
Cùmque reus tibi sis, teipsum judice damna.
17 Multa legas facito; perlectis perlege multa;
Nam miranda canunt, sed non credenda, Poetæ.
18 Inter convivas fac sis sermone modestus;
Nè dicare loquax, dum vis urbanus haberi.
19 Conjugis iratæ noli tu verba timere;
Nam lachrymis struit insidias, dum fœmina plorat.
20 Utere quæsitis, sed nè videaris abuti:
Qui sua consumunt, cùm deest, aliena sequuntur.
21 Fac tibi proponas, Mortem non esse timendam;
Quæ bona si non est, finis tamen illa malorum est.
22 Uxoris linguam, si frugi est, ferre memento:
Namque malum est nil velle pati, nec posse tacere.
23 Dilige non ægrâ charos pietate parentes:
Nec matrem offendas, dum vis bonus esse parenti.

The Fourth Book of *Cato*'s Distichs concerning Manners.

THE PREFACE.

WHoever thou art, that fain would'st live secure,
And not to hurtful vice thy mind inure,
Remember that these Rules thou often read,
Which in thy course of life may thee best lead.

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1 *IF thou would'st happy be, riches despise:*
Which they that doat upon live beggar-wise.
2 *Natures supplies will no time fail to thee,*
If thou with needful things contented be.
3 *When through thy fault, things go not to thy mind;*
Say not that Fortune, which is nothing, 's blind.
4 *Love many well, but love't not for its sight,*
In which no honest man takes much delight.
5 *Make much of one, when thou hast store of pelf:*
A rich man sick, hath Cash, but not himself.
6 *Since thou endur'st at School to be well beaten,*
Endure thy Fathers words, when he doth threaten.
7 *Look after things of profit, and eschew*
Those apt to errors, whence no good ensue.
8 *Give at once asking, what you safely can;*
It's part of gains to help an honest man.
9 *Search quickly what it is that thou suspectest;*
Things oft do harm, which thou at first neglectest.
10 *When unto Venery thy thoughts do tend,*
Take heed of Gluttony the bellies friend.
11 *When thou dost think to fear all beasts there's need,*
I charge thee that of man thou take great heed.
12 *If thou in strength of body dost surmount,*
Be wise: thus men will valiant thee account.
13 *Beg help of thy known friends in any grief;*
No Doctour like a Friend, can give relief;
14 *Why vies the beast, when thou hast done amiss?*
Safety therein to seek great fondness is.

15 *When*

Catonis distichorum de Moribus Liber Quartus.

PRÆFATIO.

SEcurum quicunque cupis traducere vitam,
Nec vitiis hærere animum, quæ moribus obsunt:
Hæc præcepta tibi semper relegenda memento,
Invenies aliquid, in quo te utare magistro.

---

1 DEspice divitias, si vis animo esse beatus;
Quas qui suspiciunt, mendicant semper avari.
2 Commoda naturæ nullo tibi tempore deerunt,
Si contentus eo fueris, quod postulat usus.
3 Cum sis incautus, nec rem ratione gubernes:
Noli Fortunam, quæ non est, dicere cœcam.
4 Dilige denarium, sed parce dilige formam,
Quam nemo sanctus, nec honestus captat habere.
5 Cum fueris locuples, corpus curare memento:
Æger dives habet nummos, sed non habet ipsum.
6 Verbera cum tuleris discens aliquando magistri:
Fer patris imperium, cum verbis exit in iram.
7 Res age quæ prosunt, rursus vitare memento,
In quibus error inest, nec spes est certa laboris.
8 Quod donare potes, gratis concede roganti:
Nam recte fecisse bonis in parte lucrorum est.
9 Quod tibi suspectum est, confestim discute quid sit:
Namque solent, primo quæ sunt neglecta nocere.
10 Cum te detineat Veneris damnosa voluptas,
Indulgere gulæ noli, quæ ventris amica est.
11 Cum tibi proponas animalia cuncta timere,
Unum hominem tibi præcipio plus esse timendum.
12 Cum tibi prævalidæ fuerint in corpore vires,
Fac sapias, sic tu poteris vir fortis haberi.
13 Auxilium à notis petito, si forte labores:
Nec quisquam melior medicus, quam fidus amicus.
14 Cum sis ipse nocens, moritur cur victima pro te?
Stultitia est morte alterius sperare salutem.

15 Cum

15 *When you a Mate or faithful friend desire,*
Not after's wealth, but after's life enquire.
16 *Shun Niggard's name in using thine old store;*
What good doth wealth, if wealthy, thou beest poor?
17 *If while thou liv'st thou would'st keep a good name,*
Detest those vicious pleasures which breed shame.
18 *Mock not old folks, if thou hast any brain,*
For he that's old, grows childish once again.
19 *Get learning: whereas means suddenly quail,*
Art tarries, and a man will never fail.
20 *Observe with silence what each man doth say:*
Speech doth mans manners hide, and them bewray.
21 *Practise thine Art, though thou it understand:*
As care by wit, so use is helpt by th' hand.
22 *Do not much dread the time of future death;*
He fears it not, that knows to scorn his breath.
23 *Learn thou of learned men, th' unlearn'd of thee:*
For thus must knowledge propagated be.
24 *If thou thy health regard, drink in good measure:*
Many an ill disease proceeds from pleasure.
25 *What thou hast prais'd in publick and approv'd,*
Do not condemn again, through lightness mov'd.
26 *When things go well, adversity beware;*
Again, when things go ill, do not despair.
27 *Cease not to learn, by care doth wisdom grow:*
Few men by long experience come to know.
28 *Praise sparingly; for whom thou dost commend,*
One day will shew how much he is thy friend.
29 *What thou know'st not, to learn think it no shame:*
To know deserveth praise, not to know merits blame.
30 *In love and wine there is both strife and joy:*
Take what doth please, and shun what doth annoy.
31 *Sullen and silent men do thou beware,*
Where th' River's still, the waters deepest are.
32 *When thine Estate is not unto thy mind,*
See other mens, which thou mayst far worse find.
33 *Strive not above thy strength: the shore to keep*
Is better than to lanch into the deep.

15 Cùm tibi vel ſocium, vel fidum quæris amicum,
Non tibi fortuna eſt hominis, ſed vita petenda.
16 Utere quæſitis opibus, fuge nomen avari.
Quid tibi divitiæ proſunt, ſi pauper abundas?
17 Si famam ſervare cupis, dum vivis honeſtam;
Fac fugias animo, quæ ſunt mala gaudia vitæ.
18 Cùm ſapias animo, noli arridere ſenectam:
Nam quicunque ſenex, ſenſus puerilis in illo eſt.
19 Diſce aliquid, nam cùm ſubitò fortuna recedit,
Ars remanet, vitámq; hominis non deſerit unquam.
20 Omnia perſpicito tacitus, quæ quiſque loquatur:
Sermo hominum mores, & celat, & indicat idem.
21 Exerce ſtudium, quamvis perceperis artem,
Ut cura ingenium, ſic & manus adjuvat uſum.
22 Multùm nè cures venturi tempora lethi:
Non timet is mortem, qui ſcit contemnere vitam.
23 Diſce, ſed à doctis, indoctos ipſe doceto;
Propaganda etenim rerum doctrina bonarum eſt.
24 Hoc bibe, quod profit, ſi tu vis vivere ſanus:
Morbi cauſa mali eſt homini quandoque voluptas.
25 Laudâris quodcunque palam, quodcunque probâris;
Hoc vide nè rurſus levitatis crimine damnes.
26 Tranquillis rebus, quæ ſunt adverſa caveto;
Rurſus in adverſis, melius ſperare memento.
27 Diſcere ne ceſſes, curâ ſapientia creſcit.
Rara datur longo prudentia temporis uſu.
28 Parcè laudato; nam quem tu ſæpe probâris:
Una dies, qualis fuerit, monſtrabit, amicus.
29 Nè pudeat, quæ neſcieris, te velle doceri:
Scire aliquid laus eſt, pudor eſt nil diſcere velle.
30 Cum Venere & Baccho lis eſt, & juncta voluptas,
Quod lautum eſt animo complectere, ſed fuge litem.
31 Demiſſos animo, & tacitos vitare memento:
Quâ flumen placida eſt forſan latet altiùs unda.
32 Cùm tibi diſpliceat rerum fortuna tuarum,
Alterius ſpecta, quo ſit diſcrimine pejor.
33 Quod potes id tenta; nam littus carpere remis,
Tutius eſt multo, quàm velum tendere in altum.

34 Contra

34 *Seek not to thruſt an honeſt man from's right :*
For God will always puniſh wrongful ſpight.
35 *When goods thou loſeſt, do not much complain :*
But rather joy, if thou may'ſt them obtain.
36 *The care is hard to ſpend our means by loſſes ;*
Yet ſometimes for our friends we muſt bear croſſes.
37 *Thy ſelf no promiſe make to live long here :*
Death as thy ſhade, attends thee every where.
38 *With Incenſe God appeaſe, let Bullocks grow ,*
Think not to pleaſe God with a bloody vow.
39 *Yield unto fortune, and to men of might ;*
He that did wrong, may come to do thee right.
40 *Chaſtiſe thy ſelf ; if ought thou doſt amiſs,*
In healing wounds, ſmart by ſmart cured is.
41 *Never thy friend after long time rejeƈt ;*
Suppoſe he's chang'd, yet his firſt love reſpeƈt.
42 *That thou may'ſt purchaſe love, the kinder be,*
Leſt name of thankleſs-perſon light on thee.
43 *Be not ſuſpicious, leſt thou wretched be,*
With ſuch, and Cowards, Death doth beſt agree.
44 *When thou haſt ſervants bought, that thou may'ſt uſe them,*
Slaves call them, yet, being men, do not abuſe them.
45 *The firſt occaſion offered, quickly take :*
Leſt thou look after what thou didſt forſake.
46 *At ſudden death of ill men be not glad :*
They happy die, whoſe life was never bad.
47 *If poor, thou haſt a Wife of blemiſh'd fame ;*
Take heed thou doſt not bear the Cuckolds name.
48 *Having learnt much, learn more ; and ſhun as naught,*
(Above all things) an ill-will to be taught.
49 *Doſt wonder why theſe verſes are ſo plain ?*
The ſenſes briefneſs makes them go by twain.

Eraſm. Rot. in Epiſt. ad Joh. Nivium.

I Think nothing ought to be diſdained, be it never ſo mean, which pertains to Learning, much leſs theſe Verſes which are of ſuch pure Latin, and ſo profitable for good manners.

Excel-

34 Contra hominem justum prave contendere noli:
Semper enim Deus injustas ulciscitur iras.
35 Ereptis opibus noli mœrere querendo:
Sed gaude potius, tibi si contingat habere.
36 Est jactura gravis, quæ sunt, amittere damnis:
Sunt quædam quæ ferre decet patienter amicum.
37 Tempora longa tibi noli promittere vitæ:
Quocunque ingrederis, sequitur mors, corporis umbra.
38 Thure Deum placa, vitulum sine crescat aratro:
Ne credas placare Deum, dum cæde litatur.
39 Cede locum læsus fortunæ, cede potenti:
Lædere qui potuit, prodesse aliquando valebit.
40 Quum quid peccaris, castiga te ipse subinde:
Vulnera dum sanas, dolor est medicina doloris.
41 Damnaris nunquam post longum tempus amicum,
Mutavit mores: sed pignora prima memento.
42 Gratior officiis quo sis mage, charior esto;
Ne nomen subeas, quod dicitur Offici-perda.
43 Suspectas caveas, ne sis miser omnibus horis:
Nam timidis & suspectis aptissima mors est.
44 Cum fueris famulos proprios mercatus in usus,
Et servos dicas; homines tamen esse memento.
45 Quam primum capienda tibi est occasio prima,
Ne rursus quæras quæ jam neglexeris ante.
46 Morte repentina noli gaudere malorum:
Fœlices obeunt, quorum sine crimine vita est.
47 Cum conjux tibi sit, nec res, & fama laboret;
Vitandum ducas inimicum nomen amici.
48 Cum tibi contingat studio cognoscere multa,
Fac discas multa, & vites nescire doceri.
49 Miraris verbis nudis me scribere versus?
Hos brevitas sensus fecit conjungere binos.

Erasm. Rot. in Epist. ad Joh. Nivium.

EGo nihil fastidiendum duco, quantumvis humile, quod ad bonas pertinet literas, nedum hosce versus tanta Romani sermonis munditie, tamq; ad bonos mores conducibiles.

Ex.

Excellent Sayings of the ſeven Wiſe Men of *Greece*.

1. Of *PERIANDER* of *Corinth*.

PLeaſe all men.
Raſhneſs is dangerous.
Pleaſures are always mortal; but honours immortal.

Be the ſame to your friends when they are in adverſity.
Filthy gain is a very bad thing.
Conceal thine own misfortune, leſt thou make thine enemies rejoyce.
Stick to the Truth.
Hate violence.
Moderate pleaſure.
Follow Godlineſs.
Abſtain from vices.
Be pitiful to them that humbly intreat thee.
Frequent the company of wiſe men.
Have good men in eſteem.
Avoid diſgrace.

Dicta inſignia ſeptem SAPIENTUM Græciæ.

1. PERIANDRI Corinthii.

OMnibus placeto.
Periculoſa temeritas.
Semper voluptates ſunt mortales: honores autem immortales.
Amicis adverſâ fortunâ utentibus idem eſto.

Lucrum turpe res peſſima.
Infortunium tuum celato ne voluptate afficias inimicos.
Veritati adhæreto.
Violentiam oderis.
Voluptati tempera.
Pietatem ſectare.
A vitiis abſtine.
Supplicibus miſericors eſto.
Sapientum utere conſuetudine.
Bonos in pretio habeto.
Probrum fugito.

Do thoſe things of which it may not repent thee.
Imitate that which is juſt.
Honour thoſe that are well deſerving.
Hate ſlanderings.
When you have miſtaken change your reſolution.
Shew your ſelf ready to pleaſure all men.
Fear the Magiſtrates.
Perform whatſoever thou haſt promiſed.
Do the things that are juſt.
Give place to great men.
Refrain from an Oath.
Commend things that are honeſt.
Recompenſe a good turn.
Reſt is a good thing.
Inſtruct your Children.
Hate controverſie.
Heed the things which concern thee.
Anſwer in time.
Envy no body.
Rule your eyes.
Cheriſh hope.
Be affable, or eaſie to be ſpoken to.
Keep laſting friendſhip.
Follow concord.
Do not ſpeak for favour.
Truſt not to the time.
Grieve not for every thing.
Shew reſpect to thine Elder.

Ea facito quorum non poſſit pœnitere.
Quod juſtum eſt imitare.
Bene meritos honora.

Calumniam oderis.
Cùm erràris, muta conſilium.
Omnibus teipſum præbe.

Magiſtratus metue.
Quicquid promiſeris facito.

Age quæ juſta ſunt.
Principibus cede.
A jure jurando abſtine.
Laudato honeſta.

Beneficium repende.
Bona res quies.
Liberos inſtitue.
Litem oderis.
Audi quæ ad te pertinent.

Reſponde in tempore.
Nè cui invideas.
Oculos moderare.
Spem fove.
Affabilis eſto.

Diuturnam amicitiam cuſtodi.
Concordiam ſectare.
Nè loquaris ad gratiam.
Nè tempori crediderîs.
Nè quavis de re doleas.
Seniorem reverere.

Spare

Spare as if thou wert immortal.
Hope as if thou wert mortal.
Be not lifted up with praiſe.
Give place to great men.
Think on mortal things.
Do not a wrong the firſt.
Gnaw not upon a dead man.
Adviſe blameleſly.
Do not neglect thy ſelf.
Die for thy Country.

Beget Children of Women that are free born.
Conceal a ſecret.
Wait for an opportunity.

Beſtow with profit.
Avoid grief.
Make uſe of thy friends.
Delight thy friends.

Parcito tanquam immortalis.
Sperato tanquam mortalis.
Ne efferaris gloria.
Cede magnis.
Mortalia cogita.
Ne prior injuriam facias.
Mortuum ne rodito.

Conſule inculpate.
Teipſum ne negligas.
Mortem oppetere pro patria.
Ex ingenuis liberos crea.

Arcanum cela.
Opportunitatem expecta.

Largire cum utilitate.
Dolorem fuge.
Amicis utere.
Delecta amicos.

2. Of Bias of Priene.

BEhold thy ſelf in a looking-glaſs, and if thou ſhalt ſeem to be beautiful, do thoſe things which become thy beauty; but if thou beeſt ill favoured, recompenſe that with thy fair

2. *Biantis Prienæi.*

IN ſpeculo teipſum contemplare, & ſi formoſus apparebis, age quæ deceant formam; ſin deformis, quod in facie minus eſt, id morum penſato

carriage that is not so fair in thy face.

5. *Speak not evil of God, but hearken after him.*

Hear much, speak little.

First, Understand what thou hast to do, and then fall to thy work.

Praise not an unworthy man for his riches.

Take a thing by perswasion, not by force.

10. *Get trouble in thy youth, and wisdom in old age.*

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3. Of Pittacus of Mitylene.

DO not tell those things aforehand which you are about to do, for if thou be disappointed, you will be laughed at.

Restore that which is given you to lay up.

When thou art hurt by thy friends in small matters bear with them.

Give no bad language to your friends.

pensato pulchritudine.

5. De numine nè male loquare, quid sit autem ausculta.

Audito multa, loquere pauca.

Prius intellige, & deinde ad opus accede.

Nè ob divitias laudaris virum indignum.

Persuasione cape, non vi.

10. Compara in adolescentia quidem molestiam, in senectute verò sapientiam.

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3. *Pittaci Mitylenæi.*

QUæ facturus es ea nè prædixeris, frustatus enim rideberis.

Depositum redde.

A familiaribus in minutis rebus læsus, feras.

Amico ne maledixeris.

5. *Be the master over your wife.*
Look for the same things from your children which you shall do to your Parents.
Be not slothful.
Contend not with thy parents, although thou speak reason.
Bear not a command, before thou hast learned to obey.
10. *Mock not a man in misery.*
Take heed you do not desire those things that cannot be done.
Do not be hasty to speak.
Know thy self.
Above all things worship God.
15. *Reverence thy parents.*
Restrain pleasure.
Do not think thine enemy thy friend.
Be not a judge amongst friends.
Let not thy tongue run before thy wit.
20. *Obey the Laws.*
Do nothing too much.
Be willing to hear.
Put away enmity.
Marry a wife of thine equals, lest if thou marriest one of them that are richer than thou, thou get thee masters, not kinsfolks.

Uxori dominare.

Quæ feceris parentibus eadem á liberis expecta.

Desidiosus ne esto

Ne contende cum parentibus, si justa dixeris.

Ne geras imperium priusquam parere didiceris.

10. Infortunatum ne irriseris.
Quæ fieri non possunt cave ne concupiscas.

Ne festinaveris loqui.
Nosce teipsum.
Ante omnia venerare Numen.
15. Parentes reverere.
Voluptatem coerce.
Inimicum ne putes amicum.
Inter amicos ne sis Judex.

Ne lingua præcurrat mentem.
20. Legibus pare.
Ne quid nimis.
Audito libenter.
Inimicitiam solve.
Uxorem ducito ex æqualibus ne, si ex ditioribus duxeris, dominos tibi pares, non affines.

4. *Of Cleobulus of Lindus.*

BE not puft up at any time
Turn over thy Books again.
Judge justly.
Forbear bad Language.

5. *Overcome thy Parents with forbearance.*
Cast not off an inferiour.
Throw not thy self headlong into danger.
Love thy friends things, and keep them as if they were thine own.
Do not to another man that which thou hatest.
10. *Threaten no body, for that is a womanish thing.*
Go sooner to thy friends that are in misery than to them that are in prosperity.

A stone is the trier of Gold, and gold of men.
A liar depraveth his life with slandring.
15. *Whosoever is discreet and wise hateth liars.*
Have a care of thy house.
Instruct thy children that are most dear to thee.
Do good to good men.

4. *Cleobulus Lindius.*

NE sis unquam elatus.
Libros revolve.

Justè judicato.
A maledicentia temperato

5. Parentes patientia vince.
Inferiorem ne rejicias.
Ne teipsum præcipites in discrimen.
Res amici diligas, & perinde serves ut tuas.

Quod oderis alteri ne feceris.
10. Ne cui miniteris, est enim muliebre.
Citiùs ad infortunatos amicos quàm fortunatos proficiscere.

Lapis auri index, aurum hominum.
Mendax calumnia vitam corrumpit.
15. Mendaces odit quisquis prudens ac sapiens.
Domus curam age.
Liberos tibi charissimos erudi.
Bonis benefacito.

Throw away ſuſpicion.
29. *Remember a courteſie received.*
Do not covet other mens things.
Nothing is more precious than a vow.

Suſpicionem abjicito.
20. Beneficii accepti memento.
Aliena nè concupiſcas.

Voto nihil pretioſius.

5. Of Chilo of Lacedæmon.

Know thy ſelf.
Covet nothing that is too much.
Miſery is an attendant upon debts and ſuits.
Exerciſe temperance.
5. *Obey the time.*
Pleaſe the multitude.
Be approved in thy behaviour.
Hate Slanders.
Do not envy any mans things that are mortal.
10. *Avoid filthy things.*
Get an eſtate honeſtly.
Uſe wiſdom.
Do not ſuſpect any thing.
Be not burthenſome.

5. *Chilonis Lacedæmonii.*

Noſce teipſum.
Nihil nimium cupias.

Comes æris alieni atque litis eſt miſeria.
Temperantiam exerce.
5. Tempori pare.
Multitudini place.
Moribus probatus eſto.
Oderis calumnias.
Né cui invideas mortalia.

10. Turpia fuge.
Juſtè rem para.
Sapientiâ utere.
Ne quid ſuſpiceris.
Ne fueris oneroſus.

5. Of Solon of Athens.

Worſhip God.
Relieve thy friends.

6. *Solonis Athenienſis.*

Deum cole.
Amicis ſuccurre.

Suſtain

Suſtain the truth.
Obey the Laws.
5. *Moderate thine anger.*
Hate bad men.
Reverence thy Parents.
Envy no body.
Do not ſwear.
10. *Conſider what is honeſt.*
Commend vertue.

Veritatem ſuſtineto.
Legibus pareto.
5. Iracundiæ moderare.
Malos odio proſequitor.
Parentes reverere.
Nemini invideto.
Ne jurato.
10. Cogita quod juſtum eſt.
Virtutem laudato.

7. Thales of Miletus.

HOnour thy Prince.
Be like thy ſelf.
Take in good part that which thou haſt.
Follow glory.
5. *Love peace.*
Pack a tale-bearer out of thy houſe.
Try thy friends.
Make a promiſe to no body.
Abſtain from vices.
10. *Have a care of thy life.*
Deſerve a commendation with all men.

7. *Thaletis Mileſii.*

PRincipem honora.
Similis tui ſis.
Quod adeſt, boni conſulito.
Gloriam ſectare.
5. Pacem dilige.
Suſurronem ex ædibus ejice.
Amicos probato.
Nemini promittito.
A vitiis abſtineto.
10. Vitæ curam age.
Laudatus eſto apud omnes.

The sayings of the Seven Wise men: out of *Ausonius*'s Poems.

1. *Of Periander.*

PRofit and Honesty never disagree.
More wealthy that one grows, more careful be.
It's ill to wish for death, and worse to fear it.
What you must needs do, do it cheerfully.
Of many fear'd, of many men beware.
If fortune smile, fear to be rais'd too high.
If fortune roar; fear under waves to lye.

2. *Of Bias.*

WHat is the sum of good? A Conscience free from blame.
What is a man's greatest blame? Only another man.
Who's rich? who nothing craves, Who's poor? who covets more.
What is a Matrons best portion? Chastity.
What woman's chast? Of whom fame fears to lye.
What is a wise man's work? When hurt he may, to nill.
What is the fool's? When he can do no hurt, to will.

3. *Of Pittacus.*

WHo cannot hold his tongue knows not to speak.
One good man's word I wish rather than many bad.
He's mad that envies proud and prosperous men.
He's mad that laughs at poor mens misery.
Obey that Law which you your self have made.
When things go well, friends upon thee will flow,
When things go ill, but few friends thou canst know.

Dicta

Dicta ſeptem Sapientum, ex Auſonii *carminibus.*

1. *Periandri.*

NUnquam diſcrepat utile à decoro.
Plus eſt ſolicitus, qui magis beatus.
Mortem optare malum, timere pejus.
Faxis ut libeat, quod eſt neceſſe.
Multis terribilis caveto multos.
Si Fortuna juvat, caveto tolli.
Si fortuna tonat, caveto mergi.

2. *Biantis.*

QUænam ſumma boni? Mens quæ ſcit conſcia recti.
Pernicies homini quæ maxima? Solus homo alter.
Quis dives? Qui nil cupiat. Quis pauper? Avarus.
Quæ dos matronis pulcherrima? Vita pudica.
Quæ caſta eſt? De quâ mentiri fama veretur.
Quid prudentis opus? Cum poſſit, nolle nocere.
Quid ſtulti proprium? non poſſe & velle nocere.

3. *Pittaci.*

LOqui ignorabit qui tacere neſcit.
Bono probari malem, quàm multis malis.
Demens ſuperbis invidit fœlicibus.
Demens dolorem ridet infœlicium.
Pareto legi, quiſquis legem ſanxeris.
Plures amicos re ſecunda compares.
Paucos amicos rebus adverſis probes.

4. Of Cleobulus.

THe more thou may'ſt, the more thou ſhould'ſt forbear.
A poor man undeſerved is fortunes blame.
No man long proſpers in his vices.
Spare others much, but not thy ſelf one jot.
Good men too good to yield, is them to ſpare.
Anceſtors praiſe to them ſcarce given is.
Children oft hear what parents did amiſs.

5. Of Chilo.

I'M loth my meaner fear, or better ſcorn me.
So think of death, as too careleſs for health.
Sad things overcome by courage or by friend.
If well thou haſt done, do not call it to mind.
Old age is pleaſing which like you doth ſeem.
Youth is more pleaſing which men old age deem.

6. Of Solon.

I Say on'es happy when this life is done.
Match like to like, what is unlike will jar.
Honours do ſeldom come by chance.
Thy friend blame cloſely, praiſe him publickly.
Honour that's got by worth exceeds deſcent.
What will it boot to heed if thy lot certain be?
Why ſhould one fear, if things lie in uncertainty.

7. Thales.

DAring ſome ugly thing, thy ſelf, as witneſs fear.
Life fades, Deaths glory never doth decay.

4. *Cleobuli.*

QUanto plùs liceat, tam libeat minùs.
Fortunæ invidia eſt immeritus miſer.
Fœlix criminibus nullus erit diu.
Ignoſces aliis multa, nihil tibi.
Parcit quiſque bonis prodere vult bonos.
Majorum meritis gloria non datur.
Turpis ſæpe datur fama minoribus.

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5. *Chilonis.*

NOlo minor me timeat, deſpiciatve major.
Vive memor mortis, immemor ut ſis ſalutis.
Triſtia cuncta exſuperas, aut animo, aut amico.
Tu bene ſi quid facies, non meminiſſe fas eſt.
Grata ſenectus homini quæ parilis juventæ.
Illa juventus gratior quæ ſimilis ſenectæ.

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6. *Solonis.*

DIco, tunc vitam beatam fata cum peracta ſunt.
Par pari jugato conjux diſſidet quod impar eſt.
Non erunt honores unquam fortuiti muneris.
Clàm coarguas propinquum, ſed palám laudaveris.
Pulchrius multò parari, quam creari nobilem.
Certa decreta fors eſt, quid cavere proderit?
Sive ſunt incerta cuncta, quid timere convenit?

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7. *Thaletis.*

TUrpe quid auſurus, te ſine teſte, time.
Vita perit, mortis gloria non moritur.

What

What thou intendeſt to do, forbear to tell.
What thou canſt not avoid? it's grief to fear.
When you in earneſt chide, you help your foe.
Haſte not too much, enough, let that ſuffice.

Publius's Stage-Verſes, or *Seneca*'s Proverbs.

EVery thing is none of our own that comes by wiſhing.
Expect from another what you do to another man.
A mind that knows how to take heed, knows how to go ſafely about a thing.
Agreement makes mean helps ſtrong.
Love is taken up, but not laid down at ones pleaſure.
A woman either loves or hates, ſhe knows no third thing.
Suſpition inclines to the wrong ſide.
Love thy Father if he be kind, if otherwiſe bear with him.
Thou muſt have an eye to that which thou mayeſt loſe.
Thou mak'ſt thy friends faults thine own, if thou ſuffer them.
The ſerving another man is hard to a man that is born free.
He that wrangleth with a drunkard hurts one that is abſent.
An angry woer tells himſelf many a lye.
A covetous man himſelf is the cauſe of his own miſery.
A lover knows what he deſires, but conſiders not whether it be good or no.
A lover dreams of that which he conceits when he is waking.
Any report adds to a calamity.
Love connot be extorted, it may paſs away.
You may appeaſe a woers anger with tears.
A woman is then good when ſhe is openly bad.
You may eaſily couzen a covetous man if you be not ſuch a one your ſelf.
A god can ſcarcely be in love and be wiſe.
A covetous man doth nothing well but when he dies.
Age bewrayeth it ſelf while it is cunningly concealed.
A covetous man grieves more for a loſs than a wiſe man doth.
What harm can you wiſh a covetous man, but that he may live long?

Quod

Quod facturus eris dicere ſuſtuleris.
Crux eſt ſi metuas vincere quod nequeas:
Cum vero objurgas, ſic inimico juvas.
Nil nimium, ſatis eſt; nè ſit & hoc nimium;

Mimi Publiani, ſive Senecæ Proverbia.

ALienum eſt omne quicquid optando evenit.
Ab alio expectes alteri quod feceris.
Animus vereri qui ſcit, ſcit tutò aggredi.

Auxilia humilia firma conſenſus facit.
Amor animi arbitrio ſumitur, non ponitur.
Aut amat, aut odit mulier, nihil eſt tertium.
Ad triſtem partem ſtrenua ſuſpicio.
Ames parentem, ſi æquus eſt; ſi aliter, feras.
Aſpicere oportet quod poſſis deperdere.
Amici vitia ſi feras, facis tua.
Aliena homini ingenuo acerba eſt ſervitus.
Abſentem lædit cum ebrio qui litigat.
Amans iratus multa mentitur ſibi.
Avarus ipſe miſeriæ cauſa eſt ſuæ.
Amans quid cupiat, ſcit, quid ſapiat, non videt.

Amans, quod ſuſpicatur vigilans ſomniat.
Ad calamitatem quilibet rumor valet.
Amor extorqueri non poteſt, elabi poteſt.
Ab amante lachrymis redimas iracundiam.
Apertè mala cùm eſt mulier, tum demum eſt bona.
Avarum facilè capias, ubi non ſis idem.
Amare & ſapere vix deo conceditur.
Avarus, niſi cùm moritur, nihil rectè facit.
Aſtute, dum celatur, ſe ætas indicat.
Avarus damno potius quam ſapiens dolet.
Avaro quid mali optes, niſi ut vivat diu?

One muſt believe a grieving mind nothing.
Another man's thing likes us, and ours likes another, the beſt.
To woo is a pleaſure in a young man, and a fault in an old man.
30. *When an old woman plaies ſhe makes death ſport.*
The ſame perſon that makes lov's wound doth cure it.
He makes haſt to repent that judgeth raſhly.
Proſperity getteth friends and adverſity tryeth them.
A Dice-player, the better he is at his game, he is ſo much the worſe.
35. *Bending breaks a bow, and ſlacking the mind.*
It is twice welcome, if you ſuffer on your own accord what is neceſſary.
He that knows not how to beſtow a benefit, unjuſtly begs one.
It is good to ſee by another mans harm what things are to be avoided.
To receive a courteſie is to ſell ones liberty.
40. *An hour is not ſo good to any body that is not ill to ſome.*
It's a double death to any body to dye at anothers pleaſure.
He receives more courteſie that knows how to requite them.
You ſin twice when you humour him that ſins.
A mild diſpoſition provoked is far more grievouſly angry.
45. *A mans death is good which puts an end to the evils of his life.*
He hath received a courteſie by doing one, that did it to a deſerving perſon.
Venus *is ſweetned by fair means, not by a great hand.*
An honeſt man never humoureth one that doth amiſs.
He that ſaith he hath done a courteſie begs one.
50. *A loving diſpoſition is the greateſt friendſhip.*
Often to beſtow a courteſie is to teach one to requite it.
To imitate the words of goodneſs is the greater malice.
A mans good opinion is ſafer than money.
A good thing, though it be ſuppreſt, is not extinguiſhed.
55. *He conquers twice that conquers himſelf in victory.*

Animo

Animo dolenti nihil oportet credere.
Alienum nobis, noſtrum plus aliis, placet.

Amare juveni fructus eſt, crimen ſeni.

Anus cum ludit, morti delicias facit.
Amoris vulnus, idem, qui ſanat, facit.
Ad pœnitendum properat citò qui judicat.
Amicos res optimæ parant, adverſæ probant.
Aleator, quantò in arte eſt melior, tantò eſt nequior.

Arcum intenſio frangit, animum remiſſio.
Bis eſt gratum, quod opus eſt, ultrò ſi offeras.

Beneficium dare qui neſcit injuſtè petit.
Bonum eſt fugienda aſpicere alieno in malo.

Beneficium accipere, libertatem vendere eſt.
Bona nemini hora eſt ut non alicui ſit mala.

Bis cuique mori eſt, alterius arbitrio mori.
Beneficia plura recipit qui ſcit reddere.

Bis peccas cùm peccanti obſequium accommodas.
Bonus animus læſus gravius multò iraſcitur.
Bona mors eſt hominis vitæ quæ extinguit mala.

Beneficium dando accipit, qui digno dedit.

Blanditio non imperio, ſit dulcis *Venus*.
Bonus animus nunquam erranti obſequium accommodat.
Beneficium ſe dediſſe qui dicit, petit.
Benevolus animus maxima eſt cognatio.
Beneficium ſæpe dare, docere eſt reddere.
Bonitatis verba imitari, major malitia eſt.
Bona opinio hominis tutior pecunia eſt.
Bonum tametſi ſupprimitur non extinguitur.
Bis vincit qui ſe vincit in victoria.

A kind

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He makes haſt to repent that judgeth raſhly.
Proſperity getteth friends and adverſity tryeth them.
A Dice-player, the better he is at his game, he is ſo much the worſe.
35. *Bending breaks a bow, and ſlacking the mind.*
It is twice welcome, if you ſuffer on your own accord what is neceſſary.
He that knows not how to beſtow a benefit, unjuſtly begs one.
It is good to ſee by another mans harm what things are to be avoided.
To receive a courteſie is to ſell ones liberty.
40. *An hour is not ſo good to any body that is not ill to ſome.*

It's a double death to any body to dye at anothers pleaſure.
He receives more courteſie that knows how to requite them.

You ſin twice when you humour him that ſins.
A mild diſpoſition provoked is far more grievouſly angry.
45. *A mans death is good which puts an end to the evils of his life.*
He hath received a courteſie by doing one, that did it to a deſerving perſon.
Venus *is ſweetned by fair means, not by a great hand.*
An honeſt man never humoureth one that doth amiſs.
He that ſaith he hath done a courteſie begs one.
50. *A loving diſpoſition is the greateſt friendſhip.*
Often to beſtow a courteſie is to teach one to requite it.
To imitate the words of goodneſs is the greater malice.
A mans good opinion is ſafer than money.
A good thing, though it be ſuppreſt, is not extinguiſhed.
55. *He conquers twice that conquers himſelf in victory.*

Animo dolenti nihil oportet credere.
Alienum nobis, noſtrum plus aliis, placet.

Amare juveni fructus eſt, crimen ſeni.

Anus cum ludit, morti delicias facit.
Amoris vulnus, idem, qui ſanat, facit.
Ad pœnitendum properat citò qui judicat.
Amicos res optimæ parant, adverſæ probant.
Aleator, quantò in arte eſt melior, tantò eſt nequior.

Arcum intenſio frangit, animum remiſſio.
Bis eſt gratum, quod opus eſt, ultrò ſi offeras.

Beneficium dare qui neſcit injuſtè petit.
Bonum eſt fugienda aſpicere alieno in malo.

Beneficium accipere, libertatem vendere eſt.
Bona nemini hora eſt ut non alicui ſit mala.

Bis cuique mori eſt, alterius arbitrio mori.
Beneficia plura recipit qui ſcit reddere.

Bis peccas cùm peccanti obſequium accommodas.
Bonus animus læſus gravius multò iraſcitur.
Bona mors eſt hominis vitæ quæ extinguit mala.

Beneficium dando accipit, qui digno dedit.

Blanditio non imperio, ſit dulcis *Venus*.
Bonus animus nunquam erranti obſequium accommodat.
Beneficium ſe dediſſe qui dicit, petit.
Benevolus animus maxima eſt cognatio.
Beneficium ſæpe dare, docere eſt reddere.
Bonitatis verba imitari, major malitia eſt.
Bona opinio hominis tutior pecunia eſt.
Bonum tametſi ſupprimitur non extinguitur.
Bis vincit qui ſe vincit in victoria.

A kind man ſtudies an opportunity to give.
He is twice kill'd that dyeth by his own weapons.
He ſleeps well that doth not feel how ill he ſleeps.
An honeſt man in want is the blame of good men.
60. *A good name keeps its own luſtre in the dark.*
Good intentions though they come ſhort, yet they are not loſt.

He loſeth his money well, when a guilty perſon bribes the Judge.
He wrongeth good men whoſoever ſpares them that are bad.
Severity in a good man is the next to juſtice.
65. *Anger quickly dyeth with a good man.*
It is a good ſhame which diſcovereth the danger.
Mercy gets good ſuccour.
Common uſe of good things is very bad.
When you beſtow a courteſie upon worthy perſons you engage all.
70. *Chiding is cruel in adverſity.*
We omit opportunity to beware.
To one that you are always giving, when you deny him, you bid him take it by force.
An intemperate patient makes a cruel Doctor,
They hate his life whoſe death friends wait for.
75. *No man is quickly friends with an enemy.*
A danger that is ſlighted comes the ſooner.
A wife that is chaſte towards her husband commands him by obeying him.
A proud man's glory doth quickly become his diſgrace.
You may better overcome one by advice than by anger.
80. *Patience is a remedy for every grief.*
When vices afford profit, he ſins that doth well.
It is better to be ſcorned than to commit folly.
A merry talking companion upon the high way is as good as a coach.
The proſperity of the wicked quickly comes to nought.
85. *He leaveth an imputation upon life who deſires death.*
He that is ſuffered to more than is fitting will do more than is lawful.
To chide when there is need of advice is to condemn.
The day following is a ſcholar to the day before it.

Benig-

Benignus etiam dandi causam cogitat.
Bis interimitur qui suis armis perit.
Bene dormit qui non sentit, quàm malè dormiat.
Bonorum crimen est honestus miser.
Bona fama in tenebris proprium splendorem obtinet:
Bene cogitata, si excidunt, non occidunt.

Bene perdit nummos judici cum dat nocens.

Bonis nocet quisquis pepercerit malis.
Bonum apud virum justitiæ proxima est severitas.
Bonum apud virum citò moritur iracundia.
Bona turpitudo est quæ periculum indicat.
Bona comparat præsidia misericordia.
Bonarum rerum consuetudo pessima est.
Beneficium dignis ubi das, omnes obligas.
Crudelis in re adversa est objurgatio.
Cavendi nulla est dimittenda occasio.
Cui semper dederis, ubi neges, rapere imperas.

Crudelem medicum intemperans æger facit.
Cujus mortem amici expectant, vitam oderunt.
Cum inimico nemo in gratiam citò redit.
Citiùs venit periculum quod contemnitur.
Casta ad virum matrona parendo imperat.

Cito ignominia fit superbi gloria.
Consilio meliùs vincas, quàm iracundia.
Cuivis dolori remedium est patientia.
Cùm vitia prosunt peccat qui rectè facit.
Contemni est levius, quam stultitiâ percuti.
Comes facundus in via pro vehiculo est.
Citò improborum lætitia in perniciem cadit.
Crimen relinquit vitæ qui mortem appetit.
Cui plus licet quàm par est, plus vult quàm licet.

Damnare est objurgare, cum consilio est opus.
Discipulus est prioris posterior dies.

You must be long in preparing War that you may overcome the sooner.

You have called him all the ill names that can be when you have called a man ingratefull.

Speak not evil of thine enemy, if thou thinkest it.

To consider what may be good is the safest delay.

Grief grows less when it hath not wherewith to increase it:

It is a lie, that a woman doth learn not to weep.

Concord is made more intire by discord.

We must consider long of what we must once resolve upon.

We must not readily hearken to accusations.

Whilst life is pleasing, then is the best dying.

Gain with an ill name is to be called loss.

The valour of the Souldiers consists in the discretion of the Commander.

What a day bestows be afraid to lose it, it comes quickly to take it away.

A thing foregone that is not known, is not lost.

Pain inforceth even innocent persons to lie.

Faith is honestly kept even in a bad matter.

Even speed is a delay when there is a desire.

A wise man mendeth his own faults by another mans.

Men in misery take too much, and too little thought.

Fortune is thought to be a Goddess by peoples gain.

To avoid a lust is to conquer a Kingdom.

When a banished man hath no dwelling, he is like a dead man without a grave.

Even they that do an injury detest it.

It is fit to take a weapon from, and not to give one to, an angry man.

To deny himself to his own Country is to endure banishment.

Even one hair hath its shadow.

Alas, what a miserable thing is it to become old by fearing!

He is fair even to his enemy that hath faith in his counsel.

A fall hurts them that are in a higher place a great deal the more.

He that hath lost his credit, with what can he maintain himself after?

When

Diu operandum eſt bellum, ut vincas celerius.

90. Dixeris maledicta cuncta, cum ingratum hominem dixeris.
De inimico ne loquare malum ſi cogites.
Deliberare utilia mora tutiſſima eſt.
Dolor decreſcit, ubi quo creſcat non habet.
Dediſcere flere fœminam, eſt mendacium.
95. Diſcordia ſit charior concordia.
Deliberandum eſt diu, quod ſtatuendum eſt ſemel.
Difficilem opportet aurem habere ad crimina.
Dum vita grata eſt, mortis conditio optima eſt.
Damnum appellandum eſt cum mala fama lucrum.
100. Ducis in conſilio poſita eſt virtus militum.

Dies quod donat, timeas amittere; citò raptum venit.

Dimiſſum, quod neſcitur, non amittitur.
Etiam innocentes cogit mentiri dolor.
Etiam peccato rectè præſtatur fides.
105. Etiam celeritas in deſiderio mora eſt.
Ex vitio alterius ſapiens emendat ſuum.
Et deeſt & ſupereſt, miſeris cogitatio.
Etiam obliviſci quod ſcis interdum expedit.
Ex hominum quæſtu facta fortuna eſt dea.
110. Effugere cupiditatem, regnum eſt vincere.
Exuli ubi nuſquam domus eſt, ſine ſepulchro eſt tanquam mortuus.
Etiam qui faciunt, odio habent injuriam.
Eripere telum, non dare irato decet.

Exilium eſt pati, & denegare patriæ.
115. Etiam capillus unus habet umbram ſuam.
Eheu quam miſerum eſt, fieri metuendo ſenem!
Etiam hoſti eſt æquus, qui non habet in conſilio fidem.
Excelſis multo facilius caſus nocet.

Fidem qui perdit, quò ſe ſervet in reliquam?

120. *What fortune flattereth ſhe comes to catch.*
You may eaſilier get an eſtate, than keep it.
A handſome face is a ſilent commendation.
He is entreated in vain that cannot ſhew pity.
It is couzenage to receive what you are not able to reſtore.
125. *Fortune makes him a fool whom ſhe makes too much on.*
He confeſſeth the fault that avoids the judgment.
Proſpering wickedneſs is the undoing of good men.
Thou muſt bear, and not blame what thou canſt not avoid.
Future things ſo fight, as they ſuffer themſelves to be overcome.
130. *Wronged patience doth oft become fury.*
Feigned things will quickly come to their own nature.
He that loſeth his credit can loſe nothing elſe.
Gentleneſs of diſpoſition carries one on to folly.
Credit, as the ſoul, never returns thither whence it went.
135. *No body ever loſt his credit, but he that had it not.*
Fortune is not content to hurt one once.
Wrath is a thunder-bolt, where it dwells with power.
When thou art grown old, thou ſhalt ſtrive to no purpoſe to be young again.
A falſe railing-tearm is a malicious lye.
140. *To rule a womans nature is the deſpair of all men.*
Endure things eaſie, that you may bear them that are difficult.
Fortune doth none more good than counſel doth.
Fortune is of glaſs which when it ſhines it is broken.
Thou muſt bear what doth thee hurt, that thou may'ſt thorowly bear what doth thee good.
145. *Fortune that no man ſeeth, maketh one acceptable.*
Thriftineſs is the miſery of a good report.
That prejudice is heavy which hath not a judgment.
The wrath of an honeſt man is very heavy.
That mind is grievouſly puniſhed which repents after the deed.
150. *A grieved mind hath not a double ſentence.*
Every evil is grievous that lyeth under a mask.
Whatever befalls that never was tryed before, doth hurt worſe.
The enemy is moſt grievous that lurketh in ones breaſt.
The rule of cuſtom is moſt troubleſome. 120.

Fortuna cùm blanditur, captarum venit.
Fortunam citiùs reperias quàm retineas.
Formosa facies muta commendatio est.
Frustrà rogatur qui misereri non potest.
Fraus est accipere quod non possis reddere.
Fortuna nimium quem fovet, stultum facit.
Fatetur facinus, qui judicium fugit.
Fœlix improbitas optimorum est calamitas.
Feras, non culpes, qnod vitare non potes.
Futura pugnant, ut se superari sinant.

Furor fit læsa sæpiùs patientia.
Ficta citò ad naturam redierint suam.
Fidem qui perdit nil potest ultrà perdere.
Facilitas animi ad partem stultitiæ rapit.
Fides, ut anima, unde abiit nunquam eò redit.
Fidem nemo unquam perdit, nisi qui non habet.
Fortuna obesse nulli contenta est semel.
Fulmen est, ubi cum potestate habitat iracundia.
Frustra, cùm ad senectam ventum est, repetes adolescentiam.
Falsum maledictum malevolum mendacium est.
Fœminæ naturam regere, desperare est omnium.
Fer difficilia, ut facilia feras.
Fortuna nulli plus quam consilium valet.
Fortuna vitrea est, quæ, cum splendet, frangitur.
Feras quod lædit, ut quod prodest perferas.

Facit gratum fortuna quam nemo videt.
Frugalitas miseria est rumoris boni.
Grave præjudicium est, quod judicium non habet.
Gravissima est probi hominis iracundia.
Gravis animi pœna est, quem post factum pœnitet.
Gravis animus dubiam non habet sententiam.
Grave est malum omne quod sub aspectu latet.
Gravius nocet quodcunque inexpertum accidit.
Gravior inimicus, qui latet sub pectore.
Gravissimum est imperium consuetudinis.

155. *A great crime doth hurt, even when it is but lightly ſpoken of.*
Alas, how hard a thing is the keeping of ones renown!
A man is not in his own body, when he is angry.
Alas, how much is he to be feared, that thinks it ſafe to dye!
A man that is pitiful to a man in miſery, remembers himſelf.

160. *It is an honeſt diſgrace to dye for a good cauſe.*
He that doth good in proſperity, hath ſuccour in adverſity.
Alas, what a miſerable thing it is to be hurt of him of whom you cannot complain!
Poverty bids a man try many things.
Alas, how miſerable is that pain which may not ſpeak in the torment.
165. *Alas, what things to be repented of do men run into, by living long!*
A fair ſpeech hath its poyſon.
A man dyeth ſo often as he loſeth his children.
A man alwayes carries one thing towards himſelf, and thinks another thing towards another.
An honeſt report is a good patrimony.
170. *A man feels it not if he finds profit by his ſmart.*
He ſerves honeſtly, that yields to the times.
A man hath his life lent him, not given him.
It is better to know ones heir, than to ſeek one.
An heirs weeping is laughing under a Vizzard.
175. *Often marriages have room for a curſe.*
An inferior ſtartles at what a ſuperiour doth amiſs.
To revenge an enemy is to receive another life.
Have a care that no body hate thee through thine own demerit.
When you hold one againſt his will, you haſt him to be gone.
180. *You wrong breeding when you intreat an unworthy man.*
A covetous man is good to no body, and he is worſt to himſelf.
He doth a courteſie twice to a poor man, that doth it quickly.
Deſire of more amongſt riches, is a rich want.
He inviteth a fault, that paſſeth by an offence!
185. *There is nothing pleaſant but that which variety refreſheth.*
A generous ſpirit minds not an affront.

One

155. Grav[illegible]en, etiam cum dictum est leviter, nocet.
Heu quam difficile est gloriæ custodia!
Homo extra corpus est suum cùm irascitur,
Heu quam est timendus, quicunque mori tutum putat!
Homo qui in homine calamitoso est misericors, meminit (sui.
160. Honesta est turpitudo pro bonâ causâ mori.
Habet in adversis auxilia qui in secundis commodat.
Heu, quàm miserum est lædi ab illo de quo non possis (queri!
Hominem experiri multa paupertas jubet.
Heu dolor quam miser est, qui in tormento vocem non (habet!
165. Heu, quàm pœnitenda incurrunt homines, vivendo diu!

Habet suum venenum blanda oratio.
Homo toties moritur, quoties amittit suos.
Homo semper in sese aliud fert, in alterum aliud cogitat.

Honestus rumor alterum est patrimonium.
170. Homo nescit, si dolore fortunam invenit.
Honestè servit qui succumbit tempori.
Homo vitâ commodatus, non donatus est.
Hæredem scire utilius est, quàm quærere.
Hæredis fletus sub personâ risus est.
175. Habent locum maledicti crebræ nuptiæ.
Inferior horret quicquid peccat superior.
Inimicum ulcisci vitam accipere est alteram.
Id agas, ne quis tuo te merito oderit.
Invitum cum retineas, exire incitas.
180. Ingenuitatem lædis, cum indignum rogas.
In nullum avarus bonus est, in se pessimus.

Inopi beneficium bis dat, qui dat celeriter.
Instructa inopia est in divitiis cupiditas.
Invitat culpam qui peccatum præterit.
185. Jucundum nihil est nisi quod reficit varietas.
Ingenuitas non recipit contumeliam.

One offends without punishment against him that offends but seldom.
One ingrateful person wrongs all poor men.
There is no reproach in a poor mans life.
190. *A poor man wants a few things, a covetous man all things.*
So use your friend, as to think he may become your enemy.
A stout man, or a prosperous man can endure envy.
Anger is always a lye in love matters.
Envy is angry closely, and upon a small occasion.
195. *Shun an angry man for a while, an enemy for a long time.*
Forgetfulness is the remedy of wrongs.
He that overcomes anger, conquers his greatest enemy.
No body useth to hope for good in afflictions, but the innocent.
Hastiness is to blame in taking revenge.
200. *It is a wise mans part to fear his enemy though never so mean.*
Laughing at men in misery is even an injury.
The judge is condemned, when the guilty man is acquitted.
It is a kind part to pardon, when he is sorry that is pardoned.
Boldness can do very much in doubtful things.
205. *A guilty person condemns himself on the same day he offends.*
So trust your friend, that there be no room for an enemy.
An angry man thinks even advice to be a hainous crime.
He badly blames Neptune *that again suffers shipwrack.*
Honour with an unworthy person is instead of a disgrace.
210. *When a new commendation is offered, even the old is admitted.*
The smart of his enemy is the remedy of him that is hurt.
Fortune is unconstant; she quickly asks again what she hath given.
It is an universal law which bids, Be born and dye.
Gain cannot be made without anothers loss.
215. *Wantonness and praise do never agree.*
The guilty person fears the Law, and the innocent fortune.
Excess wants many things, but covetousness all things.
Ingrateful persons, especially teach men to be hard.
He threatneth many that doth a wrong to one.

Impunè

Impunè peccat in eum qui peccat rarior.

Ingratus unus miſeris omnibus nocet.
In miſeri vita nulla contumelia eſt.
Inopiæ parva deſunt, avaritiæ omnia.
Ita amicum habeas, poſſe ut fieri inimicum putes.
Invidiam ferre aut fortis, aut fœlix poteſt.
In amore mendax ſemper iracundia.
Invidia tacitè, ſed minutè, iraſcitur.
Iratum breviter vites, inimicum diu.

Injuriarum remedium eſt oblivio.
Iram qui vincit, hoſtem ſuperat maximum.
In malis ſperare bonum, niſi innocens, nemo ſolet.
In vindicando criminoſa eſt celeritas.
Inimicum, quamvis humilem, docti eſt metuere.

In calamitoſos riſus etiam injuria eſt.
Judex damnatur, cùm nocens abſolvitur.
Ignoſcere humanum, ubi pudet cui ignoſcitur.
In rebus dubiis plurimi eſt audacia.
Illo nocens ſe damnat quo peccat die.
Ita crede amico, ne ſit inimico locus.
Iratus etiam facinus conſilium putat.
Improbè Neptunum accuſat qui iterum naufragium facit.
Loco ignominiæ eſt apud indignum dignitas.
Laus ubi nova oritur, etiam vetus admittitur.

Læſo doloris remedium inimici dolor.
Levis eſt fortuna, citò repoſcit quæ dedit.

Lex univerſa eſt, quæ jubet naſci & mori.
Lucrum ſine damno alterius fieri non poteſt.
Laſcivia & laus nunquam habent concordiam.
Legem nocens veretur, fortunam innocens,
Luxuriæ deſunt multa, avaritiæ omnia.
Malignos fieri maximè ingrati docent.
Multis minatur qui uni facit injuriam.

All delay is diſtruſtful, yet it makes men wiſe.
It is a bad cauſe which requires pity.
It is a happy mans lot to dye, before he calleth death.
It is a miſerable thing to be forced to keep that ſilent which you deſire to ſpeak.
That fortune is moſt miſerable that wants an enemy.
He is to be called bad that is good for his own ends.
A bad man is then the worſt, when he feigns himſelf good.
When fear cometh, ſleep hath but ſeldom place.
Thou muſt needs dye, but not ſo oft as thou wouldſt.
It is badly done, whatever is done with relying upon future.
He that ſends a preſent to a dead man, takes from himſelf, and gives him nothing.
A maſter that is afraid of his ſervants is leſs than a ſervant.
A true heir is rather born than written.
Women out-ſtrip men in bad counſel.
It is bad pleaſure to uſe our ſelves to other folks things.
That is kept with a great deal of danger which pleaſeth many.
The cure is bad, when any thing of nature is loſt.
Bad natures never need teaching.
To live without danger is not to know miſery.
They live ill who think they ſhall always live.
By conſtruing a foul word you will make it worſe.
The patient deals badly with himſelf that makes the Phyſician his heir.
He is leſs deceived that is ſooner denyed.
Goodneſs changeth it ſelf, which an injury provokes.
When a woman muſeth all alone, ſhe muſeth ſome miſchief.
He that will do a ſhrewd turn will every where find an occaſion.
A naughty natur'd man feeds on his own nature.
He ought to fear many, whom many fear.
The greateſt command is loſt by badly commanding.
A woman that is married to many men doth not pleaſe many.
It is bad counſel which cannot be altered.
It is the beſt for an unfortunate perſon to do nothing.
The eyes would not offend at all, if the mind could rule the eyes.

Eſteem

Mora omnis odio eſt, ſed facit ſapientiam.
Mala cauſa eſt, quæ requirit miſericordiam.
Mori eſt felicis, antequam mortem invocet.
Miſerum eſt tacere cogi quod cupias loqui.

Miſerrima eſt fortuna quæ inimico caret.
Malus eſt vocandus, qui ſuâ cauſâ eſt bonus.
Malus, ubi bonum ſe ſimulat, tunc eſt peſſimus.
Metus cùm venit, rarum habet ſomnus locum.
Mori neceſſe eſt, ſed non quoties volueris.
Malè geritur quicquid geritur fortunæ fide.
Mortuo qui mittit munus, nil dat illi, adimit ſibi.

Minor eſt quàm ſervus dominus qui ſervos timet.
Magis hæres fidus naſcitur quàm ſcribitur.
Malo in conſilio fœminæ vincunt viros.
Mala eſt voluptas, alienis aſſueſcere.
Magno cum periculo cuſtoditur, quod multis placet.

Mala eſt medicina, ubi aliquid naturæ perit.
Malæ naturæ nunquam doctrinâ indigent.
Miſeriam neſcire, eſt, ſine periculo vivere.
Malè vivunt qui ſemper victuros ſe putant.
Maledictum interpretando, facies acrius.
Malè ſecum agit ægrotus, medicum qui heredem facit.

Minus decipitur cui negatur celeriter.
Mutat ſe bonitas, quam irritat injuria.
Mulier, cum ſola cogitat malè cogitat.
Malefacere qui vult, nuſquam non cauſam invenit.

Malevolus ſemper ſuâ naturâ veſcitur.
Multos timere debet, quem multi timent.
Male imperando ſummum imperium amittitur.
Mulier quæ nubit multis, multis non placet.
Malum conſilium eſt quod mutari non poteſt.
Nihil agere, ſemper infelici eſt optimum.
Nihil peccant oculi, ſi animus oculis imperet.

Nihil

Esteem nothing thine own that may be altered.

A man doth lightly dye with the fall (of a house) that is, afraid of the fall (of it.) (so dalleth.

255. *Thou know'st not what to wish, or what to avoid; the day*

Danger is never overcome without danger.

There is no fortune so good, of which thou may'st not complain.

We men dye better no where, than where we had a mind to live.

A covetous man never wants an excuse to deny (one.)

260. *The truth is lost with too much wrangling.*

He is every day condemned that alwayes feareth.

The latter day is always the worse.

It is a ridiculous thing to destroy innocency, in detestation of one that is nocent.

It is a piece of good turn, if thou well deny what is desired.

265. *It is a fond thing to fear what cannot be avoided.*

A fearful man calls himself a wary man, and a base fellow calls himself a good Husband.

By putting up an old injury, thou { *maist avoid* / *inviteſt* } *a new one.*

A covetous man as well wanteth what he hath, as what he hath not.

O life, that art long to one in misery, and short to one in prosperity.

Erasm. Rot. Epist. to Joh. Nervius.

WHo would slight Publius's *Stage verses? which* Aulus Gellius *calleth very pretty; and* Seneca *very eloquent ones; and whose sentences (as the same man witnesseth) the greatest Rhetoricians did not think much to imitate.*

Nihil

Nihil proprium ducas quod mutari possit.
Non citò ruinâ perit vir qui ruinam timet.

Nescis quid optes, aut quid fugias, ita ludit dies.
Nunquam periculum sine periculo vincitur.
Nulla tam bona est fortuna, de quâ nil possis queri.
Nusquam melius morimur homines quàm ubi libenter vivimus.
Negandi causa avaro nunquam deficit.
Nimium altercando veritas amittitur.
Quotidie damnatur qui semper timet.
Quotidie est deterior posterior dies.
Ridiculum est, odio nocentis, perdere innocentiam.

Pars beneficii est, quod petitur, bene si neges.
Stultum est timere quod vitari non potest.
Timidus vocat se cautum, parcum sordidus.

Veterem ferendo injuriam { vires / invitas } novam.

Tam deest avaro quod habet, quàm quod non habet.

O vita, misero longa, fœlici brevis.

Erasm. Rot. Epist. ad Joh. Nervium.

PUblii mimos quis contemnat? quos *Aulus Gellius* lepidissimos; *Seneca*, disertissimos vocat; cujusque sententias (ut idem testatur) non piguit summos etiam Rhetores æmulari.

Cato

Cato conſtrued Grammatically, with one row of Latin, and another of Engliſh,

1. SI Deus eſt animus, ut carmina dicunt nobis.
If God be a Spirit, as Poets tell us,
Hic præcipuè ſit colendus tibi purâ mente.
Let him eſpecially be worſhipped of thee with a pure mind.
2. Semper vigila plùs, nec eſto deditus ſomno.
Always watch more, and be not given to ſleep.
Nam diuturna quies miniſtrat alimenta vitiis.
For, long continued reſt affordeth nouriſhment to vices.
3. Puta eſſe primam virtutem compeſcere linguam;
Think it to be the prime vertue to rule the Tongue.
Ille eſt proximus Deo qui ſcit tacere ratione.
He is the neareſt to God that knoweth to hold his tongue with reaſon.
4. Tu ſperne eſſe contrarius tibi repugnando.
Do thou ſcorn to be contrary to thy ſelf by being croſs.
Ipſe qui diffidet ſecum conveniet nulli.
He that falls out with himſelf will agree with no body.
5. Si inſpicias vitam hominum, deniq; ſi (inſpicias) mores.
If thou look into the life of men, laſtly, (if thou look into their) manners.
Cum culpent alios, nemo vivit ſine crimine.
When they blame others, no man liveth without fault.
6. Relinque (ea) quæ tenes nocitura, quamvis ſint chara.
Leave (thoſe things) which thou holdeſt that they will do thee hurt, though they be dear.
Utilitas debet præponi opibus, tempore.
Benefit ought to be preferr'd before wealth, in ſeaſon.
7. Eſto conſtans & lenis, ſicut res poſtulat.
Be grave and remiſs as the matter requireth.
Sapiens mutat mores temporibus ſine crimine.
A wiſe man alters his manners with the times without fault.

8. Crede

8. Crede nil temerè uxori querenti de ſervis:
Believe not raſhly thy wife complaining of thy ſervants:
Etenim mulier ſæpe odit quem conjux diligit.
For a woman oftentimes hateth whom her husband loveth.
9. Et cum mones aliquem, nec ipſe velit ſe moneri.
And when thou adviſeſt one, and he is not willing that himſelf ſhould be adviſed.
Si ſit charus tibi, noli deſiſtere cœptis.
If he be dear to thee, do not deſiſt from thy beginning.
10. Noli contendere verbis contra verboſos.
Do not ſtrive in words againſt men full of words.
Sermo datur cunctis, ſapientia animi paucis.
Speech is given to all, (but) wiſdom of mind to few.
11. Sic dilige alios, ut ſis charus amicus tibi:
So love others that thou may'ſt be a dear friend to thy ſelf:
Eſto ſic bonus bonis, nè mala damna ſequantur te.
Be ſo good to good men, that evil loſſes may not follow thee.
12. Fuge rumores, ne incipias haberi novus autor.
Shun reports, leſt thou begin to be accounted a new author.
Nam nocet nulli tacuiſſe, nocet locutum eſſe.
For it hurteth none to have held his peace, it hurteth to have ſpoken.
13. Noli certò promittere rem promiſſam tibi.
Do not certainly promiſe a thing promiſed to thee.
Fides eſt inde rara, quia multi loquuntur multa.
Faith is therefore rare, becauſe many men ſpeak many things.
14. Cùm quis laudet te, memento eſſe tuus judex.
When one praiſeth thee, remember to be thine own judge.
Noli credere plus aliis de te, quàm tu tibi.
Do not believe others more concerning thee, than thou (believeſt) thy ſelf.
15. Memento narrare multis officium alterius.
Remember to tell to many the good turn of another.
Atque ipſe ſileto, cùm tu beneſeceris aliis.
And do thou thy ſelf hold thy tongue, when thou ſhalt have done well to others.
16. Dum ſenex recenſes facta & dicta multorum;
Whilſt thou being old rehearſeſt the deeds and ſayings of many men;

Fac

Fac quæ ipſe juvenis feceris ſuccurrant tibi.
See that thoſe things which thy ſelf, being young, haſt done, may help thee.

17. Ne cures, ſi quis loquatur tacito ſermone;
Do not care, if one ſpeak with a whiſpering ſpeech.
Ipſe conſcius ſibi putat omnia dici de ſe. (*himſelf.*
He that is guilty to himſelf, thinks all things to be ſpoken of

18. Cum fueris fœlix, caveto quæ ſunt adverſa.
When thou ſhalt be proſperous, take heed of the things that are adverſe.
Ultima non reſpondent primis eodem curſu.
The laſt things do not anſwer the firſt in the ſame courſe.

19. Cum dubia & fragilis vita ſit tributa nobis;
Seeing a doubtful and brittle life is afforded us;
Noli ponere ſpem tibi in morte alterius.
Do not place hope for thy ſelf in the death of another.

20. Cum pauper amicus det tibi exiguum munus;
When a poor friend giveth thee a ſmall preſent;
Accipito placidè, & memento laudare plenè.
Accept it chearfully, and remember to praiſe it fully.

21. Cum natura creârit te nudum infantem;
Seeing nature hath made thee a naked infant;
Memento ferre patienter onus paupertatis.
Remember to bear patiently the burthen of poverty.

22. Ne timeas illam, quæ eſt ultima finis vitæ;
Do not fear that which is the laſt end of life.
Qui metuit mortem, perdit id ipſum quod vivit.
He that feareth death, loſeth that very thing that he liveth.
i. e. *the pleaſure of living.*

23. Si nemo amicus reſpondet tibi pro meritis
If no friend anſwer thee according to thy deſerts
Noli incuſare Deum, ſed ipſe coerce te.
Do not blame God, but do thou reſtrain thy ſelf.

20. Utere parcè quæſitis, ne quid deſit tibi.
Uſe ſparingly things gotten, leſt any thing be wanting to thee.
Et ut ſerves quod eſt, ſemper putato deeſſe tibi.
And that thou may'ſt keep that which thou haſt, always think it is wanting to thee, (i. e. *that thou wanteſt.*)

25. Ne

25. Nè promiſeris ulli bis, quod præſtare potes;
Do not promiſe any man twice, that which thou art able to perform.
Nè ſis ventoſus, dum vis haberi urbanus.
Leaſt thou beeſt a boaſter, whilſt thou wouldſt be accounted courteous.

26. Qui ſimulat verbis, nec eſt fidus amicus corde.
He that diſſembleth in words, and is not a faithful friend in heart.
Tu quoque fac ſimile; ſic ars deluditur arte.
Thou alſo do the like; thus craft is couzened with craft.

27. Noli probare homines nimiùm blandos ſermone.
Do not thou allow of men that are too cunning in their ſpeech.
Fiſtula canit dulce, dum auceps decipit volucrem.
The pipe ſings ſweetly, while the fowler deceiveth the bird.

28. Si nati ſint tibi, nec opes, tunc inſtrue illos
If { *ſons be to thee* / *thou haſt ſons* } *and not wealth, then inſtruct them*
Artibus quo poſſint defendere inopem vitam.
In trades, that they may maintain a poor life.

29. Putato carum quod vile eſt, vile, quod carum.
Eſteem that to be dear which is cheap, and cheap which is dear.
Sic nec habeberis parcus tibi, nec avarus ulli.
So ſhalt thou be accounted neither ſparing to thy ſelf, nor covetous to any man.

30. Tu ipſe nè feceris ea, quæ ſoles culpare.
Do not thou thy ſelf do thoſe things which thou uſeſt to blame.
Turpe eſt doctori, cùm culpa redarguit ipſum.
It is a foul thing for the teacher, when the fault confutes himſelf.

31. Petito quod eſt juſtum, vel quod videatur honeſtum.
Deſire what is juſt, or what may ſeem honeſt.
Nam eſt ſtultum petere quod poſſit negari jure.
For it is a fond thing to deſire what may be denyed by right.

32. Nolito præponere ignotum tibi notis;
Do thou not prefer a thing unknown to thee, before things known.
Cognita conſtant judicio, incognita caſu.
Things known are grounded on judgment, unknown on chance.
33. Cùm dubia vita verſetur incertis periclis.
Seeing our life is converſant amongſt uncertain dangers.
Quicunque laboras, pone diem pro lucro tibi.
Whoſoever art troubled, account a day for gain to thee.
34. Cùm poſſis vincere, cede interdum ſodali.
When thou mayeſt overcome, give way ſometimes to thy companion:
Quoniam dulces amici vincuntur obſequio.
Becauſe ſweet friends are overcome by compliance.
35. Ne dubites impendere parva, cùm petas magna.
Doubt not to beſtow ſmall things, ſince thou may'ſt deſire great.
Etenim gratia conjungit charos his rebus.
For favour joyneth together dear friends by theſe things.
36. Cave inferre litem cum quo gratia juncta eſt tibi.
Take heed you make no brabble { *With whom good will is joyned to thee.* / *With him that is friends with thee?*
Ira generat odium, concordia nutrit amorem.
Anger breeds hatred, concord nourilheth love.
37. Cùm dolor urget te in iram ob culpam ſervorum.
When grief forceth thee to anger for the fault of thy ſervants.
Ipſe moderare tibi ut poſſis parcere tuis.
Do thou moderate thy ſelf that thou mayſt ſpare thy own.
38. Interdum vince ferendo quem potes ſuperare.
Sometimes overcome by ſuffering him whom thou canſt conquer.
Enim patientia ſemper maxima virtus morum.
For patience (is) always the chiefeſt vertue of { *manners.* / *moral vertues.*
39. Potiùs conſerva quæ ſunt jam parta labore.
Rather ſave thoſe things which are already got with pain;

Cum

Cùm labòr in damno eſt, mortalis egeſtas creſcit.
When our labour is in (recovering) loſs, deadly poverty increaſeth.
40. Cum fœlix fueris interdum dapſilis notis,
When thou in proſperity ſhalt be ſometimes frank to thy acquaintance,
Et charis amicis, eſto ſemper proximus tibi.
And dear friends, be thou always neareſt to thy ſelf.

LIB. II.

SI fortè velis cognoſcere cultum telluris,
If perhaps thou wouldſt know the tillage of Land,
Legito *Virgilium*; quòd ſi magis laboras noſſe
Read Virgil, *but if thou rather deſireſt to know*
Vires herbarum, *Macer* dicet tibi carmine.
The vertues of herbs, Macer *will tell thee in verſe.*
Si cupis noſcere Romana, vel Punica bella,
If thou deſireſt to know the Roman or Carthaginian Wars,
Quæras *Lucanum*, qui dicet prælia Martis.
Get Lucan, *who will tell thee the Battels of (War.)*
Si libet quid amare, vel dicere amare legendo,
If thou haſt any mind to love, or to learn to love by reading,
Petito *Naſonem*, ſin autem hæc eſt cura tibi,
Get Ovid, *but if this be thy care,*
Ut vivas ſapiens, audi, quo poſſis diſcere,
That thou maiſt live wiſely, hear, to the end thou maiſt learn,
Per quæ ævum ſemotum vitiis traducitur.
By what things an age free from vices is ſpent,
Ergò ades, & diſce legendo quæ ſapientia ſit.
Therefore come, and learn by reading what wiſdom is.

1. MEmento prodeſſe etiam ignotis ſi potes.
Remember to pleaſure even thoſe thou knoweſt not, if (thou canſt.
Utilius regno, acquirere amicos meritis.
It is better than a Kingdom to get friends by deſert.
2. Mitte inquirere arcana Dei, & quid cœlum ſit.
Forbear to inquire after the ſecrets of God, and what heaven is.

Cùm ſis mortalis, cura quæ ſunt mortalia ;
Seeing thou art mortal, mind thoſe things that are mortal.

3. Linque metum lethi, nam ſtultum eſt in omni tempore ;
Leave the fear of death, for it is a fooliſh thing at all times ;
Dum metuis mortem, amittis gaudia vitæ.
Whilſt thou feareſt death, thou loſeſt the pleaſures of life.

4. Noli iratus contendere de incerta re,
Do thou not, being angry, contend about an uncertain thing.
Ira impedit animum, nè poſſit cernere verum.
Anger hindreth the mind that it cannot diſcern the truth.

5. Fac ſumptum propere, cùm res ipſa deſiderat ;
Beſtow coſt readily, when the thing it ſelf requireth.
Etenim aliquid eſt dandum, cùm tempus aut res poſtulat,
For ſomething is to be given, when time or occaſion requires.

6. Fugito quod eſt nimium, memento gaudere parvo ;
Avoid what is too much, remember to delight in a little ;
Puppis eſt magis tuta, quæ fertur modico flumine.
The ſhip is more ſafe which is carried in a little River.

7. Memento prudens celare ſocios quod pudeat ;
Remember wiſely to conceal from thy fellows that whereof thou maiſt be aſhamed ;
Ne plures culpent id quod diſplicet tibi uni.
Leſt many blame that which diſliketh thee alone.

8. Nolo putes pravos homines lucrari peccata,
I will not that thou ſhouldſt think that wicked men do gain by their ſins.
Peccata latent temporibus, & patent tempore.
Sins lye hid for a time, and they appear in time.

9. Noli contemnere vires exigui corporis.
Do not contemn the ſtrength of a little body.
Pollet conſilio, cui natura negavit vim.
He excells in wiſdom, to whom nature hath denyed ſtrength.

10. Cede tempore, quem ſcieris non eſſe parem tibi :
Yield in time to him whom thou know'ſt is not equal for thee.
Sæpe videmus victorem ſuperari à victo.
We often ſee the conqueror to be overcome by the conquered party.

11. Noli contendere verbis adverſus notum.
Do not contend in words againſt an acquaintance.

Maxima

Maxima lis interdum creſcit minimis verbis.
The greateſt controverſie ſometimes groweth from the leaſt words.
12. Noli perquirere ſorte quid Deus intendat.
Do not inquire by lot what God intendeth.
Ipſe deliberat, ſine te, quid ſtatuat de te.
He deliberateth, without thee, what he reſolves concerning thee.
13. Memento vitare invidiam nimio cultu:
Remember to avoid envy for too much gaudineſs.
Quæ ſi non lædat, tamen moleſtum ſufferre eſt hanc.
Which though it hurt thee not, yet it is a troubleſome thing to bear this.
14. Eſto forti animo cùm ſis iniquè damnatus.
Be of good courage when thou art unjuſtly condemned.
Nemo gaudet diu, qui vincit iniquo judice.
No man joyeth long who getteth the better by a corrupt Judge.
15. Noli referre maledicta litis præteritæ,
Do not rehearſe the railing words of a contention paſt.
Eſt malorum, meminiſſe iram poſt inimicitias.
It is the property of wicked men to remember anger after falling out.
16. Nec ipſe collaudes te, nec culpaveris te.
Neither do thou thy ſelf praiſe thy ſelf, nor blame thy ſelf.
Stulti faciunt hoc, quos inanis gloria vexat.
Fools do this, whom vain glory vexeth.
17. Utere modicè quæſitis, dum ſumptus abundat.
Uſe ſparingly goods gotten, whilſt gettings abound.
Quod partum eſt longo tempore, labitur exiguo.
That which is got in a long time, conſumeth in a little time.
18. Eſto inſipiens, cùm tempus aut res poſtulat.
Be (like) a fool when time or occaſion requireth.
Eſt ſumma prudentia ſimulare ſtultitiam loco.
It is the greateſt diſcretion to counterfeit folly upon occaſion.
19. Fugito luxuriam, ſimul & memento vitare
Avoid prodigality, and alſo to remember to avoid
Crimen avaritiæ, nam ſunt contraria famæ.
The crime of covetouſneſs, for they are contrary to good report.
20. Nolito credere ſemper referenti quædam.
Do not believe one that always telleth ſome (news.)

Exigua fides eſt tribuenda iis qui loquuntur multa.
Small credit is to be given to them that ſpeak many words.

21. Tu noli ignoſcere tibi quod peccas potu:
Do not thou pardon thy ſelf, that thou offendeſt in drink:
Nam eſt nullum crimen vini, ſed culpa bibentis.
For it is no fault of the Wine, but the fault of the drinker.

22. Committe arcanum conſilium tacito ſodali.
Commit thy ſecret counſel to thy cloſe companion,
Committe auxilium corporis fideli medico.
Commit the cure of thy body to a faithful Phyſician.

23. Noli tu ferre moleſtè indignos ſucceſſus:
Do not thou take ill unworthy ſucceſſes:
Fortuna indulget malis, ut poſſit lædere.
Fortune pampereth evil men that ſhe may hurt them.

24. Proſpice, hos caſus eſſe ferendos, qui veniunt:
Foreſee, that theſe chances are to be endured, which fall out.
Nam quicquid prævideris antè, lædit leviùs.
For whatſoever thou ſhalt foreſee before, hurteth leſs.

25. Noli ſubmittere animum in adverſis rebus:
Do not let down thy courage in adverſity:
Retine ſpem; ſpes una nec relinquit hominem morte.
Retain hope; hope only doth not leave a man in death.

26. Noli demittere rem quam noſcis aptam tibi.
Do not let ſlip a thing which thou knoweſt fit for thee:
Occaſio eſt calva poſt, frontè capillatâ.
Opportunity is bald behind, with a buſhy Forehead.

27. Specta quod ſequitur, atque videto quod imminet antè.
Look at that which followeth, and ſee that which is ready to come before.
Imitare illum Deum qui ſpectat utramque partem.
Imitate that God which looketh { *at both ſides.* / *both ways.*

28. Ut valeas fortior, eſto interdum parcior:
That thou maiſt be ſtrong be ſometimes more ſparing.
Pauca debentur voluptati, plura ſaluti.
Few things are due to pleaſure (but) more to health.

29. Unus nunquam contempſeris judicium populi.
Being (but) one, never ſlight the judgment of the people:

Ne placeas nulli, dum vis contemnere multos.
Leſt thou pleaſe none, whilſt thou wilt ſcorn many.

30. Sit tibi cura ſalutis præcipuè quod primum eſt.
Have thou a care of thy health eſpecially, which is the main thing.
Cùm ſis cauſa doloris tibi, ne culpes tempora.
When thou art a cauſe of ſorrow to thy ſelf, blame not the times.

31. Nè cures ſomnia, nam mens humana ſperans,
Do not heed dreams, for mans mind hoping,
Cernit id ipſum per ſomnum quod optat cùm vigilat.
Seeth that very thing in ſleep which it deſireth when it is awake.

LIB. III.

LEctor quicunque velis cognoſcere hoc carmen,
Reader, whoſoever wouldſt know this Poem,
Feres hæc præcepta, quæ ſunt gratiſſima vitæ.
Thou muſt bear (away) theſe precepts which are very profitable for (ones) life.
Inſtrue animum præceptis, nec ceſſes diſcere.
Furniſh thy mind with precepts, and ceaſe not to learn.
Nam vita eſt quaſi imago mortis ſine doctrinâ.
For life is as it were the image of death without learning.
Feres multa commoda; ſin autem ſpreveris illud,
Thou ſhalt bear away much benefit; but if thou neglect it,
Ipſe non neglexeris me ſcriptorem, ſed te.
Thou ſhalt not neglect me the writer, but thy ſelf.

1. NE cures verba malorum, cum vivas rectè.
Regard not the words of ill men, when thou liveſt well.
Non eſt noſtri arbitrii quid quiſque loquatur.
It is not in our power what any one may ſay.

2. Productus teſtis, celato crimen amici.
Being produced as a witneſs, conceal the fault of thy friend.

Quantumcunque potes, tamen pudore ſalvo antê.
As much as thou canſt, yet { *thy honour being ſafe before.* / *ſaving thy credit firſt.*

3. Memento cavere blandos, & blæſos ſermones:
Remember to take heed of fawning and liſping ſpeeches.
Simplicitas veri eſt ſana, fraus loquendi eſt ficta.
The ſimplicity of truth is ſound, { *deceit of ſpeech is feigned.* / *deceitful ſpeech is feigned.*

4. Fugito ſegnitiem, quæ ſertur ignavia vitæ;
Eſchew ſloathfulneſs, which is called lazineſs of life.
Nam cum animus languet, inertia conſumit corpus.
For when the mind is lazie, lazineſs conſumeth the body.

5. Interdum interpone gaudia tuis curis.
Sometimes interpoſe joys with thy cares.
Ut poſſis ſufferre quemvis laborem animo.
That thou mayſt endure any labour in thy mind.

6. Ne unquam carpſeris dictum aut factum alterius.
Do not at any time carp at the ſaying or doing of another.
Ne alter derideat te ſimili exemplo.
Leſt another jeer thee by the like example.

7. Serva augendo quæ ſuprema ſors dederit tibi.
Save in increaſing thoſe things which the laſt will hath granted thee.
Notata fabulis; ne ſis quem fama loquatur.
Being ſet down in the Will, { *leſt thou beeſt he whom reports may talk of.* / *leſt thou beeſt he whom folk may talk on.*

8. Cum divitiæ ſuperant tibi in fine ſenectæ.
When riches abound to thee in the end of thy old age.
Facito vivas munificus, non parcus amicis.
See thou live munificent, not ſparing to thy friends.

9. Dominus nè deſpice utile conſilium ſervi.
Thou being a maſter, do not deſpiſe the good counſel of thy ſervant,
Tempſeris unquam ſenſum nullius ſi prodeſt.
Deſpiſe not at any time the opinion of any man, if it be good.

10. Si

10. Si non eſt rebus & in cenſu quod fuit ante.
If there be not in thy means an eſtate what there was before.
Fac vivas contentus eo quod tempora præbent.
See thou live content with that which the times afford.
11. Fuge nè ducas uxorem ſub nomine dotis:
Beware that thou marry not a wife for her portions ſake.
Nec velis retinere, ſi cœperit eſſe moleſta.
And deſire not to keep her, if ſhe begin to be troubleſome.
12. Diſce exemplo multorum, quæ facta ſequaris,
Learn by the examples of many what deeds thou maiſt follow.
Quæ fugias; vita aliena eſt magiſtra nobis.
And what thou maiſt ſhun; another mans life is a Miſtreſs to us.
13. Tentes id quod potes, nè preſſus pondere operis,
Attempt that which thou art able to do, leſt being preſſed with the weight of the work,
Labor ſuccumbat, & relinquas tentata fruſtra.
Thy labour fail, and thou leave the thing attempted in vain.
14. Nolito tacere quod noſti haud rectè factum,
Do not thou conceal what thou knoweſt is not well done,
Ne videare tacendo velle imitari malos.
Leſt thou ſeem by concealing to be willing to imitate bad men.
15. Rogato auxilium judicis ſub iniqua lege;
Intreat the aid of the judge under a harſh law;
Etiam leges ipſæ cupiunt ut regantur jure.
Even the laws themſelves deſire that they may be ruled by right.
16. Memento ferre patienter quod pateris meritò;
Remember to bear patiently what thou ſuffereſt deſervedly;
Quæ cùm ſi reus tibi, damna ipſum, te judice.
And when thou art guilty (to thy ſelf) condemn (thy) ſelf, thou (thy ſelf) being the Judge.
17. Facito legas multa, perlectis, perlege multa;
See thou read many things, when thoſe are read over, read over many things;
Nam poetæ canunt miranda, ſed non credenda.
For Poets ſing ſtrange things, but not to be believed.
18. Fac ſis modeſtus ſermone inter convivas;
See thou beeſt modeſt in thy talk amongſt ſtrangers;

Ne dicare loquax dum vis haberi urbanus.
Leſt thou be called talkative, whilſt thou art willing to be accounted mannerly.

19. Nolito timere verba iratæ conjugis,
Do not fear the words of thy angry wife,
Nam fœmina ſtruit inſidias lachrymis, dum plorat.
For a woman layeth ſnares with her tears, whilſt ſhe weepeth.

20. Utere quæſitis, ſed ne videaris abuti.
Uſe (goods) gotten, but not to abuſe them.
Qui conſumunt ſua, ſequuntur aliena cum deeſt.
They that waſt their own goods, follow other mens, when they want.

21. Fac proponas tibi, mortem non eſſe timendam.
See thou propound to thy ſelf, that death is not to be feared.
Quæ ſi non eſt bona, tamen illa eſt finis malorum.
Which if it be not good, yet it is the end of evils.

22. Memento ferre linguam uxoris, ſi frugi eſt.
Remember to endure thy wives tongue, if ſhe be a good huswife.
Namque eſt malum velle pati nil, nec poſſe tacere.
For it is a bad thing to be willing to ſuffer nothing, and not to be able to keep ſilence.

23. Dilige charos parences non ægrâ pietate.
Love thy dear parents with an unconſtrained love.
Nec offendas matrem, dum vis eſſe bonus parenti.
And offend not thy mother, whilſt thou art willing to be dutiful to thy Father.

LIB. IV.

Quicunque cupis traducere ſecuram vitam;
Whoſoever deſireth to lead a quiet life,
Nec animum hærere vitiis quæ obſunt moribus.
And not (to have) thy mind ſtick in vices which hurt manners.
Memento hæc præcepta ſemper relegenda tibi.
Remember theſe precepts (are) always to be read by thee.

Invenies

Invenies aliquid, in quo utare te magiſtro.
Thou ſhalt find ſomething, in which thou maiſt uſe thy ſelf (as maſter)
i. e. *thou maiſt be thine own teacher, or, learn to order thy ſelf.*

1. DEſpice divitias, ſi vis eſſe beatus animo;
Scorn riches, if thou wilt be happy in mind;
Quas qui ſuſpiciunt, ſemper avari mendicant,
Which they that gaze upon, being always covetous, live beggerly.
2. Commoda naturæ deerunt tibi nullo tempore,
The benefits of nature will be wanting to thee at no time,
Si fueris contentus eo quod uſus poſtulat.
If thou ſhalt be content with that which need requireth.
3. Cùm ſis incautus, nec gubernes rem ratione,
When thou art unwary, and doſt not govern thy eſtate with diſcretion,
Noli dicere fortunam cæcam, quæ non eſt.
Do not call fortune blind, which is not.
4. Dilige denarium, ſed dilige formam parcè,
Love the penny, but love (its) ſtamp ſparingly,
Quam nemo ſanctus, nec honeſtus, captat habere.
Which no holy, nor honeſt man, coveteth to have.
5. Cùm fueris locuples, memento curare corpus.
When thou ſhalt be rich, remember to look to thy body.
Æger dives habet nummos, ſed non habet ipſum.
A ſick rich man hath money, but he hath not himſelf.
6. Cùm diſcens aliquando tuleris verbera magiſtri.
Seeing when thou learneſt, thou ſometimes endureſt the jerks of thy maſter.
Fer imperium patris, cùm exit in iram verbis.
Endure the command of (thy) Father, when he groweth angry in words.
7. Age res quæ proſunt, rurſus memento vitare,
Do things that profit, again remember to ſhun things
In quibus ineſt error, nec eſt certa ſpes laboris.
In which there is a miſtake, and there is no certain hope (of requital) of loſt labour.

8. Con-

8. Concede gratis roganti quod potes donare,
Grant freely to him that asketh thee, that which thou canſt give.
Nam eſt in parte lucrorum, feciſſe rectè bonis.
For it is in part of gains, to have done well to good men.
9. Diſcute confeſtim quid ſit, ſuſpectum eſt tibi,
Examine it preſently what it is, which is ſuſpected to thee,
Namque ſolent nocere quæ ſunt neglecta primo.
For thoſe things uſe to hurt, which are neglected at firſt.
10. Cùm damnoſa voluptas Veneris detineat te,
When the hurtful pleaſure of leachery detaineth thee,
Noli indulgere gulæ quæ eſt amica ventris:
Do not pamper gluttony, which is a friend of the bellies.
11. Cùm proponas tibi timere cuncta animalia,
When thou reſolveſt with thy ſelf to fear all living creatures,
Præcipio tibi unum hominem eſſe timendum plus.
I warn thee that only man is to be feared more.
12. Cùm prævalidæ vires fuerint tibi in corpore,
When thou ſhalt have able ſtrength in body
Fac ſapias, ſic tu poteris haberi vir fortis.
See thou beeſt wiſe, ſo thou maiſt be accounted a gallant man.
13. Petito auxilium à notis, ſi forte laboras,
Deſire help of thy acquaintance, if perhaps thou art in trouble.
Nec quiſquam melior medicus, quàm fidus amicus.
There is not any better Phyſician than a faithful friend.
14. Cur victima moritur pro te, cùm ipſe ſis nocens?
Why doth a beaſt ſacrificed die for thee, when thou thy ſelf art faulty?
Eſt ſtultitia, ſperare ſalutem morte alterius.
It is folly to hope for ſalvation by the death of another.
15. Cum quæris tibi vel ſocium, vel fidum amicum,
When thou ſeekeſt for thy ſelf either a companion, or a faithful friend,
Non fortuna, ſed vita hominis eſt quærenda tibi.
Not the fortune, but the life of the man is to be enquired after by thee.

16. Utere opibus quæſitis, fuge nomen avari,
Make uſe of thy wealth gotten, avoid the name of a covetous man.
Quid divitiæ proſunt tibi, ſi abundas pauper?
What do riches profit thee if thou haſt abundance and art poor.

17. Si cupis ſervare honeſtam famam, dum vivis,
If thou deſireſt to keep an honeſt name, whilſt thou liveſt,
Fac fugias animo quæ ſunt mala gaudia vitæ.
See that thou ſhun with thy mind thoſe things that are the wicked pleaſures of life.

18. Cum ſapias animo noli irridere ſenectam.
When thou art wiſe in mind do not thou mock old age.
Nam quicunque ſenex, puerilis ſenſus eſt in illo.
For whoſoever is old, a childiſh underſtanding is in him:

19. Diſce aliquid, nam cùm fortuna recedit ſubitò,
Learn ſomething; for when fortune goes back on a ſudden,
Ars remanet, quæ non unquam deſerit vitam hominis.
Skill remaineth, which never forſaketh the life of man.

20. Tacitus perſpicito omnia quæ quiſque loquatur,
Keep ſilence, conſider all things which any one ſaith,
Sermo celat mores hominum, idem indicat.
Speech conceals the manners of men, and the ſame diſcovers them.

21. Exerce ſtudium quamvis perceperis artem,
Uſe ſtudy, though thou underſtand the art.
Ut cura adjuvat ingenium, ſic & manus uſum.
As care helpeth the wit, ſo alſo the hand helpeth uſe.

22. Ne multum cures tempora lethi futuri,
Do not much care for the time of death to come.
Is non timet mortem, qui ſcit contemnere vitam.
He doth not fear death, who knoweth to contemn life.

23. Diſce ſed à doctis, ipſe doceto indoctos.
Learn but of them that are learned, do thou thy ſelf teach the unlearned.
Etenim doctrina bonarum rerum eſt propaganda.
For the doctrine of good things is to be propagated.

24. Bibe hoc quod proſit, ſi tu vis vivere ſanus.
Drink that which may do thee good, if thou wilt live in health.

Voluptas

Voluptas eſt quandoque cauſa mali morbi homini.
Pleaſure is ſometimes a cauſe of an ill diſeaſe to a man.

25. Quodcunque laudaris palàm quodcunque probaris,
Whatſoever thou ſhalt have praiſed openly (or) whatſoever thou ſhalt have allowed.
Vide ne damnes hoc rurſus crimine levitatis.
See thou doſt not condemn this again through the fault of lightneſs.

26. Tranquillis rebus caveto quæ ſunt adverſa,
In proſperity beware of things that are adverſe.
Rurſus memento ſperare melius in adverſis.
Again remember to hope better in adverſity.

27. Ne ceſſes diſcere, ſapientia creſcit curâ.
Ceaſe not to learn, wiſdom increaſeth by care.
Rara prudentia datur longo uſu temporis.
Rare wiſdom is given by long uſe of time.

28. Laudato parcè; nam una dies monſtrabit,
Praiſe ſparingly; for one day will ſhew,
Qualis amicus fuerit, quem tu ſæpe probaris.
What a friend he hath been, whom thou haſt often commended.

29. Ne pudeat, velle te doceri quæ neſcieris;
Be not aſhamed, to be willing that thou beeſt taught what things thou knoweſt not;
Eſt laus ſcire aliquid; eſt pudor velle diſcere nil.
It is a commendation to know ſomething; it is a ſhame to be willing to learn nothing.

30. Cùm lis & voluptas eſt juncta Venere & Baccho;
Seeing contention and pleaſure is joyned with Venery and Wine.
Complectere animo quod lautum eſt, ſed fuge lites.
Embrace in thy mind that which is pleaſant, but avoid the contentions.

31. Memento vitare demiſſos animo, ac tacitos,
Remember to avoid men of a ſullen diſpoſition, and ſilent,
Unda forſan latet altiùs, quà flumen eſt placidum.
The water perhaps is deeper where the River is calm.

32. Cùm fortuna tuarum rerum diſpliceat tibi.
When the fortune of thy means diſliketh thee,

Specta

Specta alterius quo diſcrimine ſis pejor.
Look at another mans (and) in what difference thou art worſe.

33. Tenta id quod potes, nam eſt multò tutius.
Attempt that which thou canſt do for it is much ſafer,
Carpere littus remis, quàm tendere velum in altum.
To keep near the ſhoar with Oars, than to hoiſt up the ſail into the deep.

34. Noli pravè contendere contra juſtum hominem;
Do not maliciouſly contend againſt a juſt man;
Enim Deus ſemper ulciſcitur injuſtas iras.
For God doth always revenge unjuſt contentions.

35. Opibus ereptis, noli gaudere querendo;
When thy wealth is taken away, do not delight in complaining.
Sed potiùs gaude, ſi contingit tibi habere.
But rather rejoyce, if it befall thee to have wealth.

36. Eſt gravis jactura amittere quæ ſunt, damnis.
It is a grievous loſs to loſe what we have by miſhaps:
Sunt quædam quæ decet amicum ferre patienter.
There be ſome (miſhaps) which it becometh a friend to bear (patiently.

37. Noli promittere tibi longa tempora vitæ:
Do not promiſe to thy ſelf long time of life:
Quocunque ingrederis, mors umbra corporis ſequitur.
Which way ſoever thou goeſt, death the ſhadow of the body followeth.

38. Placa Deum thure, ſine vitulum creſcat aratro:
Pacifie God with frankincenſe, ſuffer the calf to grow for the plough,
Ne credas placare Deum, dum litatur cæde.
Do not think to appeaſe God, whilſt thou ſacrificeſt with ſlaughter.

39. Læſus cede locum fortunæ, cede potenti;
Being hurt give place to fortune, give place to a great man;
Qui potuit cedere, aliquando valebit prodeſſe.
He that could give way will ſometimes be able to do good.

40. Ipſe caſtiga te ſubinde, cum peccâris quid;
Do thou chaſtiſe thy ſelf forthwith, when thou haſt offended in any thing.
Dum ſanas vulnera, dolor eſt medicina doloris.
Whilſt thou healeſt wounds, ſmart is the remedy of ſmart.

41. Nunquam

41. Nunquam damnaris amicum poſt longum tempus:
Never condemn thy friend after a long time:
Mutavit mores, ſed memento prima pignora.
He hath changed his manners, but remember the firſt pledges.
42. Quò ſis magis gratior officiis eſto charior, *(endeared,*
That thou maiſt be the more pleaſing in thy ſervice, be the more
Ne ſubeas nomen, quod dicitur Officii perda.
Leſt thou undergo the name which is called a thankleſs perſon.
43. Suſpectus caveas, ne ſis miſer omnibus horis,
Being ſuſpected, take heed thou beeſt not miſerable every hour.
Nam mors eſt aptiſſima timidis & ſuſpectis.
For death is moſt fit for fearful and ſuſpected perſons.
44. Cùm mercatus fueris ſervos in proprios uſus,
When thou ſhalt have bought ſlaves for thy own uſe,
Et dicas famulos, tamen memento eſſe homines.
And call'ſt them ſervants, yet remember they are men.
45. Prima occaſio eſt capienda tibi quam primùm:
The firſt occaſion is to be taken by thee as ſoon as can be:
Ne quæras rurſus quæ neglexeris jam antè.
Leſt thou ſeek again what thou haſt neglected afore.
46. Noli gaudere repentinâ morte malorum:
Do not rejoyce at the ſudden death of evil men.
Obeunt felices, quorum vita eſt ſine crimine.
They dye happy whoſe life is without fault.
47. Cùm ſit tibi conjux, nec res, & fama laboret,
When thou haſt a wife, and no means, and her name is ſuſpected;
Ducas inimicum nomen amici vitandum.
Think that the hurtful name of a friend is to be avoided.
48. Cùm contingat tibi cognoſcere multa ſtudio,
When it befalls thee to know many things by ſtudy,
Fac diſcas multa, & vites neſcire doceri.
See thou learn many things, and ſhun not to know to be taught.
49. Miraris me ſcribere verſus nudis verbis?
Doſt thou wonder that I write Verſes in bare words?
Brevitas ſenſus fecit conjungere hos binos;
The ſhortneſs of the ſentence made me joyn theſe Verſes two and two together.

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